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ABSTRACT

This unit on human rights designed for secondary students in Alberta, Canada includes both student and teacher manuals. Eleven chapters in the student manual examine what human rights are, the causes and effects of prejudice and discrimination, relevant laws, and social action. Each chapter includes readings followed by discussion questions and learning activities. Subjects discussed include male/female stereotyping, theories and consequences of prejudice, natives and other ethnic groups, the Individual Rights Protection Act of Alberta, the individual's rights and society, and social action. A separate section is devoted to the Hutterities, a minority group in Alberta who are often victims of prejudice. Learning activities include choosing a tenant for your house from six applicants, selecting advertisements which display sexual stereotyping, and examining cartoon stereotypes. Pre- and post opinion surveys are included in the student manual. The teachers' manual provides the rationale, objectives, and additional learning activities and discussion questions for each chapter as well as a general bibliography. (KC)

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HUMAN RIGHTS: RESPECTING OUR DIFFERENCES

TEACHERS' MANUAL

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PREFACE

We have commissioned this unit to be written because of our strong belief that education is the key to overcoming discrimination. We recognize that the classroom is but one forum within which education can occur. Nevertheless it is a particularly important one for us in that it provides an opportunity for students to fully explore all sides of the discrimination issue. Armed with the knowledge that discrimination can be harmful, and aware of The Individual's Rights Protection Act, students will be better equipped to enter the world, aware not only of the rights of others, but also of their own rights.

It is for these reasons that we designed this unit for the senior grades. Students in these grades will very shortly be leaving their classrooms, in order to start living their own lives and finding their own careers. The world of employment and apartment dwelling will undoubtedly soon be theirs. Familiarity with The Individual's Rights Protection Act might well be of help to them in this new world.

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Human Rights: Respecting Our Differences was commissioned by the Alberta Human Rights Commission for use in Alberta schools. The design of this unit is intended to be consistent with the content and objectives of the Alberta Social Studies curriculum. The support of Alberta Education in the distribution of this material is gratefully acknowledged.

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UNIT INTRODUCTION

The phases in this unit deal with some of the many areas of prejudice which we feel to be important to Albertans. We hope therefore, that you will be able to attempt all of the sections in your classrooms. However, we do recognize that some classroom situations can exist which may have more relevance to parts of this unit than to others. As well, you may find that some of the subject matter included in this unit has been adequately covered in other parts of the curriculum. Thus we would urge you to judge your class, and the differing interest levels of your students, and use all or that part of this unit which you deem to be most useful.

OVERALL UNIT OBJECTIVES

Students will be able to:

1. Express a degree of empathy for victims of discrimination and/or prejudice.
2. Identify groups which are victims of discrimination and/or prejudice.
3. Demonstrate a degree of tolerance for groups which are victims of discrimination and/or prejudice.
4. Identify situations involving prejudice and/or discrimination.
5. Examine their own prejudices more closely in terms of what they have studied.
6. Form 'value judgments' regarding their responsibilities pertaining to the promotion and protection of human rights.
7. Apply the principles of *The Individual's Rights Protection Act* to selected historical and current events.
8. Formulate defensible value judgments when confronted with a conflict between individual rights and the obligations of society as a whole.
9. Demonstrate, in writing, an understanding of *The Individual's Rights Protection Act.*
10. Formulate some course of action to discourage situations of prejudice and discrimination from occurring.
11. Apply their knowledge of *The Individual's Rights Protection Act* to practical situations, with particular reference to the causes and the consequences of prejudice.

PRE-OPINION SURVEY

In this activity, you are to administer the pre-opinion survey found on page 1 of the students' booklet. Should you wish to duplicate the survey for each student, you will find this survey in Appendix A of this manual.

It is important to stress to the students that at this stage you are merely attempting to ascertain their OPINIONS, and therefore they should feel free to answer accordingly.

If you will examine the opinion survey, you will see that it is organized on a four point agree-disagree scale.

After the students have completed the survey, have them calculate the sum total of their responses. For example, if a student answered (3) for question number 1, and (4) for question number 2, then his or her total thus far would be 7. When the students have calculated their totals, have them record these totals at the top of their answer sheets.

The students will most probably want to discuss some of the items from the survey at this time. IT IS RECOMMENDED THAT DISCUSSION OF THE PRE-OPINION SURVEY BE LIMITED AT THIS TIME TO SUCH ACTIVITIES AS ASCERTAINING, THROUGH A SHOW OF HANDS, HOW STUDENTS RESPONDED TO EACH OF THE ITEMS.

This survey will be administered once again at the conclusion of this unit, in Phase 11, and a more detailed discussion of it can take place at that time. Any detailed discussion that might take place at the present time would only serve to invalidate the results of the post-test survey.

NOTE: Be sure to collect and file the students' response sheets. These will be used later in this unit for a comparison with the post-opinion survey.

Phase 1: Prejudice and Discrimination

Rationale

The purpose of this is to enable the teacher to evaluate the extent and nature of prejudices which possibly exist in the classroom as students make value judgments through role-playing.

At this point in the unit we are attempting to lead the students to commit themselves to positions which would reveal their attitudes. Therefore, it is important that they not only explain why they have selected a certain tenant, but also, why they have rejected each of the other applicants.

Overall Objectives

At the completion of this section the students should:

1. Have stated, in writing, a number of value judgments related to housing accommodation and potential tenants.
2. Be aware of various prejudiced attitudes which they may have.
3. Understand the meaning of the following terms:
    a. Attitude
    b. Belief
    c. Prejudice
    d. Discrimination

LEARNING ACTIVITY 1: CHOOSING A TENANT FOR YOUR HOME

1. Have the students read the directions as they appear in the students' booklet for Learning Activity 1, page 3.
2. Hand out the "form" to be used for this activity and have the students complete it. (Students' booklet, page 4.)
3. Have students share their choices (and hence, attitudes, beliefs, prejudices, etc.) with one another in a class discussion. Specifically, such a discussion might take the following form:
    a. Summarize on the blackboard the number of choices that each applicant received as the preferred tenant.
    b. Ask students to express verbally their reasons for acceptance or rejection of tenants.
4. Out of such a discussion should come ample illustrations of attitudes, beliefs, prejudices, and discrimination.
    a. At this point you should have the students hypothesize the meaning of each of these terms. These terms should be validated by you or by the information in the students' booklet, pages 5 to 6. Use examples, if possible, from the class discussion.

LEARNING ACTIVITY 2: PROBING YOUR MIND

Purpose

To involve the students in an activity which will demonstrate that we all have prejudices, thus opening up the opportunity to discuss the nature of prejudice in a personal rather than a theoretical way.

Preparation

Each student should be supplied with a single sheet of paper and a pencil. The paper should be folded in half lengthwise. Take a small box, perhaps the size of a shoe box, and place in it any object, valuable or useless (eg. your watch, a wornout ballpoint pen). Then wrap the box, either in a fancy way like a gift or in a careless way with newspaper and string.

Instructions

Explain to the students that you are going to give them a "psychological test", but do not explain what the test is meant to measure. Assure them, however, that it is a fun test and is not intended to embarrass anyone. Tell them that you are going to ask a series of questions and they are to answer them as honestly as they can, using the paper supplied to write the answers, and numbering them in the order given. The questions are these:

1. Do you like cats? Answer yes, no or uncertain.
2. Do you like raw oysters? Answer yes, no or uncertain.
3. Do you like classical music? Answer yes, no or uncertain.
4. Would you like to live in Europe? Answer yes, no or uncertain.
5. Do you like to waltz? Answer yes, no or uncertain.

Now ask them to turn the paper over and answer the second part of the above questions:

1. Have you ever owned a cat for more than a month? Yes or no.
2. Have you ever eaten raw oysters? Yes or no.
3. Have you ever attended a symphony or listened to a complete recording of one? Yes or no.
4. Have you ever been to Europe? Yes or no.
5. Do you know how to waltz? Yes or no.
6. Do you think there is something valuable in this package? Answer yes, no or uncertain.

When they have written their responses, have the students unfold the paper so both sets of answers are visible. To score the test they are to use the following procedure:

1. They get a zero if the second part of the question was answered no and the first part was answered either yes or no.
   Eg. Do you like cats? Yes. (Or no.) Have you ever owned a cat for more than a month? No.
2. They get one point if they answered the second part of the question yes and the first part was answered either yes or no.
   Eg. Do you like cats? Yes. (Or no.) Have you ever owned a cat for more than a month? Yes.
3. They get two points if they answered the second part of the question no and answered the first part uncertain.
   Eg. Do you like cats? Uncertain. Have you ever owned a cat for more than a month? No.
4. They get three points if they answered the second part of the question yes and the first part of the question uncertain.
   Eg. Do you like cats? Uncertain. Have you ever owned a cat for more than a month? Yes.

Each pair of questions is scored in this way, except for the last question regarding the box. In this instance students receive a zero if they answered either yes or no, and three points if they answered uncertain. (The question was: Do you think there is something valuable in this package?)

After everyone has totalled his or her score, announce the following rankings:

15 - 18 — very open-minded, honest, willing to study the facts

14 - 10 — average

9 - 5 — below average, likely to jump to conclusions, prone to prejudice

4 - 0 — very prone to prejudice, easily influenced by opinion of others, or by externals.

At this point, students will want to challenge the validity of the test, qualify their answers, question the implications. When this happens you can begin the discussion with some of the suggested questions.

Discussion of Prejudice

1. Can you really judge something if you have had little or no experience of it? Can you judge the taste of an oyster by its appearance? The beauty of music without seriously listening to it?
2. You have probably heard a statement like this: "I love kittens but I can't stand cats." I think if I were a cat I would resent it because it indicates a prejudgment of all cats. Can you think of any other similar cliches, but ones which deal with people, for example, the American Indian? What effects, if any, do such statements have on a person who has never met an Indian? Are you aware of having formed any judgments about a group of people based not on personal contact but on such slogans?
3. Jumping to conclusions based on first impressions or on the hearsay evidence of a friend is rather common. Is it a good habit? Can you think of possible dangers in it? What is the difference between taking a friend's word for something — this is, trust — and being gullible?
4. Is it illogical to form rash conclusions? When isn't it illogical? Is it a good habit?
5. What's the difference between forming a rash conclusion about oysters or cats and doing the same thing about a person? What do we usually call such a rash, unfounded judgment of a person?
6. If you decided that the box contained something valuable or useless, what prompted your decision? Was it a logical decision or a hunch? What's the difference between a hunch and a prejudice?
7. People are like boxes; they all have different wrappings but we can never be sure what is inside them until they open up. Is it a kind of prejudice to judge a person before you get to know what's inside him or her? How often do a person's wrappings actually indicate what's inside?
8. We don't mind if people make bad judgments so long as they are willing to change their minds when they are proven wrong. What happens when they refuse or when they can't change their minds? What do you do then?
9. From the exercise we have just done we can see that just about all of us are at least slightly prone to prejudice. Just what is prejudice in your opinion?
10. What would be the opposite of prejudice? How can you develop the habit of "not being prejudiced"?

Phase 2: Male/Female Stereotyping

At this time your students are going to be exposed to material on male/female stereotyping. In Phase 1, your students studied concepts such as attitudes, beliefs, prejudice and discrimination. Now they will specifically examine stereotyping with respect to males and females, in order to develop further these ideas.

WOMEN IN THE LABOUR FORCE[2]

Many of the arguments students have against women in the labour force and the effect of women on our economy are generally based on exaggerations. The few statistics available indicate that women play a very prominent role in our economy.

Eight out of ten women in Canada will spend 25 years or more in the labour force.

There are still many prevalent myths about working women, most of which have no basis in fact. Following are a few examples:

MYTH — Women workers are not seriously attached to the labour force. They work only for "pocket money" and not because they have to.

FACT — In 1971, nearly half the number of working women were wholly or partially supporting themselves and others. This included all single, widowed, separated or divorced women. Among married women, many were married to men whose incomes were below the poverty line.

MYTH — Women do not work for very long and are not a stable work force.

FACT — Although some women do leave work for marriage and children, an increasing number are returning to work after raising a family. In fact, married women constituted 56.9% of the female work force in 1974. Many employers are finding that married women who return to work make a very stable labour force. They are generally less likely than single men or women to change jobs frequently.

MYTH — Women are absent from work more often than men.

FACT — The percentages of women and men absent from work because of illness or accident is approximately the same. Men take fewer leaves, but are absent for longer periods of time. Women, although they take more leaves, are gone for shorter periods of time.

MYTH — Working mothers have "problem children" more frequently than mothers who stay home.

FACT — Numerous studies comparing the children of working and non-working mothers show that the employment of the mother was not a contributing factor in juvenile delinquency. How the mother feels about her work or life-style has more bearing on the child's development than whether she is home full time or not.

MYTH — Women take jobs away from men with families to support. Therefore, they should not work.

FACT — Over half of all women in the work force support themselves and others wholly or partially. Also, the number of women in the work force is greater than the number of unemployed men. Therefore, if all unemployed men were placed in jobs now held by women, there would still be almost three million unfilled jobs.

Points a - d below further clarify the significance of the role of women in the Canadian economy. Further reference should be made to the *Report of the Royal Commission on the Status of Women in Canada,* which can be obtained at your local library or from the Government of Canada.

a. Decisions involving money matters in the Canadian home have been found to be reached jointly in 62% of all cases. In 23% of cases, such decisions are made chiefly by the husband. In 13%, they are largely the woman's choice. Although in a significantly large number of Canadian homes woman are treated equally with their husbands, many of these same husbands jokingly remark about the abilities of their wives.

b. The contribution of housewives to Canada's gross national product is impossible to ascertain in monetary terms. Even if we were to pay them merely Alberta's minimum wage of $2.75 (1976) an hour, the replacement cost of a housewife and mother would be phenomenal. For housewives work not only the eight hours that we consider the regular working day, but also double time, without it being considered abnormal. In addition, they are on a twenty-four hour call. Couple all this with items such as a mother's love and companionship, and it becomes impossible to cost. Some experts have said that the total time put into housework by Canadian women is greater than the total time of men in industry.

c. Full time housewives number 3.5 million women. Women without children work an average of six hours daily in the home. With two or more children, they work an average of eleven hours. Women who are employed full time outside the home also spend an additional average of four hours per day in work at home. These figures of course are drastically altered for women who live and work on the farms of this country.

d. The following is an excerpt from a report by the American National Commission on the Observance of International Women's Year, published in 1976.

> "Judith Collins, a Chicago management consultant says subtle sexisms are frequently present in (job) evaluations . . . 'Let me give you one example. Industrial psychologists typically select several factors on which jobs will be evaluated to determine their worth. These factors almost always include ones associated with men's jobs such as weightlifting and working conditions. But I have never seen a study which used the factor of manual dexterity which would give more value to women's jobs.' The report goes on to state that more importance should be placed on clear thinking on the job than on factors such as the amount of weight lifted. Students who say that a particular job belongs to a man, solely on grounds of the manual or lifting skills involved, are not being logical. The changing roles of today require that people be evaluated as individuals rather than as members of a particular group. The only relevant questions today when considering a woman for a particular job is whether she as an individual can do the work."

Since women are prominent as decision makers within Canada's homes, why then should not industry capitalize upon their assets? Many contemporary reflections on women tend to be both inaccurate and stereotyped.

The following pages are added information to clarify the extent to which the media influences our concepts of women and the roles which are "expected" of them. Consider these facts in the Canadian context.

a. That television is one of the most influential media in existence today.

b. That the average American household has its television set on for an average of six hours daily.

That the average person between the ages of two and sixty-five will spend nine years before a television set.

That the junior high school student has spent nine hundred and eighty hours at school, as opposed to one thousand, three hundred and forty before a television set.

That the high school student spends eleven thousand hours before a television set, having viewed more than three hundred and fifty thousand commercial messages.

c. Among other things, women in commercial messages are portrayed as obsessive about shiny floors, clean ovens, good-tasting coffee and sparkling laundry, to the exclusion of mature human values. Women are generally shown as helpless victims of brutalizing forces, making panicky choices.

d. Women in the non-advertising world are rarely heard from, either as commentators, or as newsmakers. Even programmes such as *Sesame Street* have sixty-eight per cent of male voice overlays.

WOMEN AND INSURANCE

The generalizations about women drivers are not necessarily borne out by the figures compiled by the insurance industry of Canada. These are as follows:

Liability Insurance	**Urban**	**Rural**
1. Single men 16 - 18, less than 1 year experience	29.96/100	23.62/100
average cost	$1,443.00	$1,655.00
2. Single men 23 - 24, less than 1 year experience	12.64	9.71
average cost	$1,282.00	$1,619.00
3. Married men 21 - 24, less than 1 year experience	11.51	8.08
average cost	$1,095.00	$1,224.00
4. Women 21 - 24, less than 1 year experience, not specified whether married or single	9.63	7.66
average cost	$1,018.00	$1,224.00

Collision Insurance

1. Single men 16 - 18, less than 1 year experience	35.6/100	32.7/100
average cost	$ 755.00	$ 914.00
2. Single men 23 - 24, less than 1 year experience	17.10	13.28
average cost	$ 677.00	$ 912.00
3. Married men 21 - 24, less than 1 year experience	13.83	9.55
average cost	$ 581.00	$ 761.00
4. Women 21 - 24 less, than 1 year experience, not specified whether married or single	12.07	9.02
average cost	$ 593.00	$ 713.00

Overall Objectives

1. To be able to discuss in class the arguments that are frequently presented to substantiate the myths surrounding women's roles and how they are not necessarily based on logical interpretations of fact.
2. To be able to show, in writing, various methods by which men are ascribed their status in our society.

3. To be able to describe, in writing, empathy for the status which many women occupy in our society.

4. Students will be able to show, in writing, some of the influences which are bringing about changes in status and roles for women in North American society.

LEARNING ACTIVITY OPTIONS: ALTERNATIVES A and B: OPINION CHARTS[3]

Teacher's Notes:

Present to your class either alternative A or B. Your selection may depend upon the amount of time that you wish to spend on the activity, or the interest level of your class. The activities are included in Appendix B and C. They were placed here, rather than in the students' booklet, to minimize the pre-reading of the charts by the students. If this were allowed to take place a certain amount of their overall effect would be lost before the exercises were used in class.

Alternative A.

1. Pass out the worksheets MALE and FEMALE (Appendix B). Ask students to fill out the sheets in the following manner: Listed on each sheet are 25 pairs of antonyms. There are seven spaces representing a scale between each pair. For each pair place a check on one of the seven spaces. Make your judgments based on which space best describes the term at the top of the page. If you feel that the term at the top of the page is very closely related to one end of the scale, place your checks as follows: (Write the example on the board).

   Fair ✓ __ __ __ __ __ __ Unfair

   or

   Fair __ __ __ __ __ ✓ __ Unfair

   Use the middle space only if you feel completely neutral or evenly divided on that scale.

2. After students have completed the two worksheets, collect them and distribute HEALTHY ADULT and proceed as in 1 above.

3. Ask for nine volunteers to tabulate the results of the three worksheets. Divide the student volunteers into three groups, assigning one set of worksheets to each group. Distribute the worksheet TABULATION PROCEDURE (Appendix B) to each group and ask students to proceed according to the directions on the worksheet.

4. When tabulation is complete, read the results to the class. The class can discuss what the differences between the numbers represent.

5. After students have discussed their descriptions, read the following paragraphs to the class and ask them to compare their descriptions with those in the report: The Broverman Study also found that the clinicians' concepts of a healthy adult were not significantly different from their concept of a healthy adult. But their concept of a healthy adult woman was very different from what they felt made a healthy adult.

   A group of 70 clinical psychologists were polled on this issue in a study designed by Inge and Donald Broverman at Worcester State Hospital. Give 122 items describing a personality trait, they were asking first to identify which traits define the healthy adult male and the healthy adult female.

Results:

Female:	**Male:**
1. non-aggressive	1. aggressive
2. unable to separate feelings from ideas	2. non-emotional and objective
3. strong need for security	3. has little need for security
4. dependent	4. independent
5. tactful and gentle	5. competitive
6. sneaky	6. logical
7. religious	7. self-confident

6. Allow students to react. How close to the psychologists' descriptions are their own?

Alternative B.

1. Distribute a copy of the 29 roles to your class. (Appendix C)

2. Tabulate the girls' responses and the boys' responses on separate papers. Does your class feel that the majority of these roles are male or female oriented? Are there any other interesting comparisons which your class sees in the way they have answered the questionnaire? What number and what frequency of responses indicated a neutral choice?

3. How did you make your decisions? What criteria did you use? What qualities, talents, strengths of each sex did you consider in allocating responsibilities? Is physical strength a valid factor? Could it be in one culture or era and not in another?

4. Did you consider the task descriptions alone, or did you apply job titles to them? For example, did the image of doctor or nurse come to mind in item 4? Or a president, monarch, or mayor for item 25? Does applying labels simplify or complicate making choices?

5. Do you make a distinction between those involved in caring for children (parenting roles) and those involved in securing food or shelter for a family (providing roles)?

6. How does the place where the task is performed

affect choices? Are women assigned to caring for children and therefore assigned to other roles that can be fulfilled near or in the home?

7. Is a division of labour necessarily discriminatory? Should a different status be accorded to different roles?

8. Would interest and ability be better standards for apportioning roles?

9. After completing this activity, have the students read the theoretical information entitled -- **Don't Let Stereotypes Warp Your Judgment!** Students' booklet, page 8). In whatever way you can think of have the students relate or apply this information to the above activty.

LEARNING ACTIVITY 1: THE MAGAZINE ADVERTISEMENT

(Students' booklet, page 10)

Teacher's notes:

1. Two to three periods before your class works on this assignment, each student should be asked to have ready copies of ten advertisements from magazines or newspapers. The advertisements would satisfy the following:
    1. a person or persons showing a new car,
    2. a person or persons showing toys, or preferably one in which children are using the toys,
    3. a person or persons demonstrating the effects of a cleaning agent,
    4. a person or persons showing where or what kind of work they might be involved in,
    5. any other advertisement which shows people involved in some activity.

   At the selected class, group your students in threes. In their groups the students should come to a consensus on one advertisement which best illustrates each of the above criteria, reducing the thirty examples to ten. Then using only these examples, they answer the questions provided.

   At the conclusion of this exercise you may ask the students to discuss the following questions:

    a. Did all of the groups answer the questions alike? Was the answer to each question the same for each group?
    b. Did the boys in the groups prefer to select advertising which had men or maleness as being an important ingredient to the ad?
    c. Did the girls in the group prefer to select advertising which portrayed women or were feminine?
    d. Would your students comment on how strong the media is in deciding the roles we play in life? Is the media very strong or ineffective?
    e. What other forms of the media, other than those in the print form, reinforce our attitudes? Which media form is the strongest in its overall effects?

2. Have the students now read the information entitled **What Have You Internalized?** (Students' booklet, page 10)

3. The question prior to the final article, **Did Sleeping Beauty Really Need Prince Charming?** (students' booklet, page 12) might provide an opportunity to sum up what has been done so far.

Phase 3:
Some Theories of Prejudice

This phase deals with theories of prejudice which have been rooted in specific examples. For more information on theories of prejudice, we recommend that you read Gordon Allport's *The Nature of Prejudice*.

LEARNING ACTIVITY 1: EDITH WANTS TO SAY SOMETHING

1. Have your students read **Edith Wants to Say Something** (page 14 in the students' booklet). This is a fictitious situation using the characteristics of the television series *All in the Family*. If students are unfamiliar with the Bunker family, they can still complete the assignment. Their responses may be interesting to compare with the rest of the class.

At the end of the assignment students could be asked to share their answers with the rest of the class.

2. Have your students read the section on the prejudiced personality in its entirety (pp. 14-16), and then look at the personality characteristics as they are outlined on page 15. Do the students recognize any of these characteristics in themselves? How do they think that they compare *vis a vis* someone like Archie Bunker?

LEARNING ACTIVITY 2: DRIVING DOWN THE HIGHWAY

1. Present the situation, **Driving Down the Highway** (students' booklet, page 16), to your class and have students assess the reading in terms of the questions given in the assignment.
2. After the class has completed the assignment, ask students to share their comments with others in the class.
3. Have the students read the information entitled **Frustration: The Scapegoat Theory.** In class discussion you might like to ask if any of them have ever been scapegoated for things that they didn't do. Have they ever made others scapegoats in order to relieve their own frustrations?

Have the students read section C on competition, and then have them enter into discussion on apartheid in South Africa. If a great deal of interest is shown in this subject, you might like to show them the film *Last Grave in Dimbazi*, available for a minimal rent from the United Church Resource Centre, 6724 - 99th Street, Edmonton. The film lasts for 55 minutes.

This is not meant to be a detailed examination of South Africa's social system, but, rather, a brief glimpse into an extreme social situation actually existing in the world today, where racism, and discrimination play a central role.

LEARNING ACTIVITY 3: THE PROMOTION

Present the situation, **The Promotion**, and have the students assess the reading in terms of the questions following the article. You might like to pay special attention to the last questions where the students are asked to relate Frank's comments to the theories and terms discussed in this phase.

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Phase 4:
Acting Out Prejudice: The Consequences

Rationale

Not all instances of prejudice result in harmful acts of discrimination. Being prejudiced against hardboiled eggs is not likely to evoke thoughts or actions causing psychological or physical damage. However, the fact on the matter is that few people keep more significant prejudices to themselves. They are usually expressed through some kind of action. Take the following example. Two employers may dislike Jews. One may keep his feelings to himself, hiring Jews on the same basis as other workers — probably because he wants to run a successful business and remain well liked in the Jewish community. The other employer may refuse to hire Jews, and as such, he has *acted out* his prejudice. He has practised *discrimination*. The former employer has not. Yet both are prejudiced.

What this example illustrates is that there is a large *range* of actions or energies which can be termed results of consequences of prejudice. Since prejudice is acted out in many instances, it is important to find out and analyze what its effects and consequences might be. It is one thing to understand why prejudice occurs. It is quite another thing to understand the effects of consequences of an act of prejudice. To deal with causation of prejudice without giving emphasis to the consequences is to be left with an incomplete study of human analysis.

Furthermore, since extreme acts of prejudice often do lead to terrible human suffering, they are worthy of investigation.

Overall Objectives

At the completion of this section, the student should:

1. Understand the *net effect* of a prejudiced act.
2. Understand the *psychological consequences* to the *victim* of an act of prejudice.
3. State the *psychological consequences* to the prejudiced *person* acting out his/her prejudice.
4. Be able to *empathize* with those who are victims of prejudice.
5. Understand the *relationship* between *sources* of prejudice and effects of prejudice.
6. Understand that there are *degrees* or *levels* of negative action due to prejudice.
7. Understand that activity due to prejudice on one level makes transition to a more intense level *easier*.

LEARNING ACTIVITY 1: HELP WANTED

Have the students examine the cartoon page 21 of their booklet and answer the questions which follow it. Ask the students to share their feelings and ideas in a general discussion.

LEARNING ACTIVITY 2: PSYCHOLOGICAL DESTRUCTION

Have the students proceed through the readings and the exercises between pages 21-25. These include the sections from **Under the Ribs of Death**, **Nigger**, and **Halfbreed**. The role-play activity suggested in the questions for **Under the Ribs of Death** may well be very beneficial in this part.

LEARNING ACTIVITY 3: IS ANYONE REALLY SUPERIOR?

This activity can be found on page 25 of the students' booklet. Stress to the students that this is an experiment which has been carried out several times — always with the same basic results. It is a true story! It is important that students be able to come up with knowledgeable responses to all questions pertaining to this activity.

A 16mm film of this experiment has been produced. It is called *The Eye of the Storm* and is available from the Alberta Human Rights Commission.

A creative teacher may wish to conduct an experiment similar to this one. There is certainly no better method of having students understand and empathize with the effects of prejudice than to actually *experience* it. The idea would be to discriminate against some of the class members, but not all of them. Once the experiment has been completed, a thorough class discussion (or even a written assignment) should take place. You should not underestimate the importance of such a debriefing session.

If such an experiment is attempted, it should be the *first activity* of this section. The other activities in this phase would then follow it.

Here are just a few suggestions if you wish to attempt an experiment:

a. All blond students lose 10% on an exam.

b. All students with freckles must stay five minutes after class.

c. All students wearing blue jeans must sit on one side of the classroom and will be completely ignored by the teacher for the entire class.

LEARNING ACTIVITY 4: WHO IS THE REAL VICTIM?

Before having the students proceed through this activity (students' booklet, page 26) refer them *back* to Learning Activity 1, Phase 4, page 21, and their answers to question 3.

After the students have completed this activity, correct their choices by discussing the questions as a class.

STEP I

Present an expanded explanation of each of the five levels of action, in rank order, as follows: (Feel free to add more information and examples.)

Talking

Most people who have prejudices talk about them. Such prejudice can be rather harmless, being confined to idle chatter. Mostly with friends, but occasionally with strangers, people may *express* their antagonisms freely. Many people never go beyond this mild degree or level of acting out prejudice.

Avoidance

If the prejudice is more intense, it leads the individual to avoid members of the disliked group. Such avoidance may even cause considerable inconvenience. At this level the prejudiced person does not directly inflict harm upon the group or person he dislikes. The burden of avoidance is placed entirely upon himself.

Economic or Legal or Political

At this level the prejudiced person takes *definite* action which is detrimental to the object of discrimination. He tries to keep all members of the discriminated group from residential housing, certain types of employment, political rights, educational, recreational, or transportational opportunities.

Discrimination may also take the form of lower pay, poorer jobs, dead-end jobs, etc.

Such discrimination may even lead to the development of parallel institutions. Such segregation from mainstream society is often institutionalized — that is, it is enforced by law or custom.

Physical Attack

Extreme prejudice, especially at peaks of emotion, may lead to acts of violence or semi-violence. An unwanted Pakistanian family may be driven from a home. Gravestones may be mutilated or destroyed. A motorcycle gang may lie in wait for a rival organization.

Extermination

Lynchings, massacres, pogroms, and genocide, provide the ultimate degree of an expression of prejudice.

STEP II

Illustrate how all five levels are *interrelated*. As a general rule, the more intense the prejudice, the more likely it will be to result in vigorously hostile action. Although the above five point scale is not mathematically constructed, it does serve to illustrate the enormous range of activities that may be the result of prejudiced attitudes and beliefs. Many people may never move from the talking stage to avoidance, or from avoidance to active discrimination. However, it does appear to be true that activity on one level makes transition to a more intense level easier. For example, Hitler's speeches persuaded Germans to avoid their Jewish neighbours and friends. This made it easier to enact the Nuremburg Laws of discrimination which, in turn, made the burning of synagogues and street attacks on Jews seem natural. The ovens in the extermination camps must be viewed as the final step in this chain of events.

STEP III

Summarize the psychological consequences of prejudice, and explain how they are related to the levels of action. Both the object of prejudice and the prejudiced person should be stressed.

STEP IV

Point out and illustrate the notion of *vicious circles of prejudice*. This simply means that prejudice begets prejudice. For example, in society Beta there is a definite economic discrimination against people with big noses. They must take the poorer status jobs and dead-end jobs. They do not receive equal pay for equal work, and it is believed that they are incapable of certain decision-making type jobs. Because of such prejudice, the Big Noses do not seek advanced education or higher skills. In other words discrimination has psychologically destroyed them Hence, because they remain poorly educated and poorly skilled, they remain inferior (or are still thought to be inferior) to their competitors.

Because they remain inferior, the prejudice is continued in the forms mentioned at the beginning of this example.

Numerous other examples can be thought of to illustrate how consequences of prejudice often help to reinforce prejudice, and hence perpetuate it.

STEP V

Reinforce the *net effect* of prejudice.

Phase 5: Natives

In this section, the students will be applying the knowledge they have gained thus far to one of Alberta's minority groups, Natives.

Overall Objectives

It is the overall intent of this module to examine, in detail, the concepts of prejudice and discrimination as they relate specifically to Indians and Hutterites.

Specific student objectives are as follows:

1. Students will be able to express a degree of empathy for victims of prejudice and discrimination.
2. Students will be able to identify groups which are victims of prejudice and discrimination.
3. Students will be able to identify situations involving prejudice and discrimination.
4. Students will be able to formulate defensible value judgments about their responsibilities regarding the promotion and protection of human rights.
5. Students will be able to formulate some course of action to discourage situations of prejudice and discrimination from occurring.
6. Students will become familiar with the *causes and consequences* of prejudice and discrimination.
7. Students will pose, in writing, some possible solutions to the problems of prejudice and discrimination.

LEARNING ACTIVITY 1: MR. LITTLE BEAR AND MR. SMITH

(Students' booklet, page 28)

Before conducting this activity, have the students review the following words from previous phases of this unit:

(a) prejudice — students' booklet, page 6
(b) discrimination — students' booklet, page 6
(c) stereotype — students' booklet, page 8
(d) overgeneralization — students' booklet, page 9
(e) frame of reference — students' booklet, page 10

Then have the students read Learning Activity 1 — **Mr. Little Bear and Mr. Smith.** After reading the excerpt, have the students answer the questions that follow the reading.

Note: Several of the learning activities in this section involve having the students examine questions. There are several ways in which you can deal with this type of activity. You, the classroom teacher, are in the best position to judge which techniques are best suited to your particular teaching situation.

Listed below are several different approaches which you may wish to utilize in dealing with the various readings and questions in this unit.

A. **Large Group Discussion**

In this technique, the teacher simply conducts a class discussion using the entire class, and asks them for possible answers to the questions under discussion.

B. **Small Group Discussion**

In this technique the teacher has the class divide itself into small groups (4 to 5 students). Each group appoints a *chairperson* to conduct the discussion, and a *secretary* to record the group's responses to the questions.

Under the guidance of the chairperson, the group discusses each question. Once the group has discussed each question thoroughly, each student records his response in light of the group discussion.

C. **Small Group to Large Group**

In this technique, you structure the groups the same way as in the small group technique. However, in this technique, the group is to arrive at a consensus regarding the possible answers to each question.

After each group has completed the question, the teacher then conducts a class discussion, asking each secretary in turn to relay his/her group's responses to the entire class for discussion.

D. **Individual**

In this technique, each student answers the questions individually. The students' answers can then be turned in to the teacher for evaluation or used as a basis for class discussion.

LEARNING ACTIVITY 2: THE PEOPLE WHO WERE MURDERED FOR FUN

This article is somewhat long, but will probably hold the attention of a great many of your students.

LEARNING ACTIVITY 3: LEGISLATED DISCRIMINATION

Have the students read the article entitled **Legislated Discrimination** (students' booklet, page 32) and have them answer the questions according to one of the techniques outlined in Learning Activity 1 of this phase.

LEARNING ACTIVITY 4: SAY, IF YOU ARE AN INDIAN, HOW COME YOU AIN'T DRUNK?

(Students' booklet, page 34)

Have the students examine the cartoon in Learning Activity 5. A transparency of this cartoon could be made and placed on an overhead projector for discussion purposes.

Have the students either write or discuss possible responses to the two questions in their booklets relating to the cartoon.

LEARNING ACTIVITY 5: CARTOONS

(Students' booklet, page 34)

This learning activity, which involves the students drawing a cartoon of their own to illustrate the invalidity of stereotypes, is explained in detail in the students' booklet.

It is important, however, to have the teacher explain to the students beforehand that their cartoons will be evaluated on criteria such as creativity, originality and neatness.

STUDENTS SHOULD BE MADE AWARE OF THE FACT THAT THEIR CARTOONS WILL NOT BE EVALUATED ON THE BASIS OF ARTISTIC ABILITY.

LEARNING ACTIVITY 6: WHITE POLICY PROPOSAL

Have the students read the article entitled **White Policy Proposal** (students' booklet, page 35). This is a satire on Indians' treatment at the hands of the whites.

Below are some suggested class discussion questions:

1. Is it right for one group to force its religious beliefs and customs on to another group, as the whites did to the Indians? Why or why not?
2. Was it right for the whites to force the Indians to live on reservations? Why or why not?
3. Was it right that the Indians were granted aboriginal land rights and total control of Indian lands? Why or why not?

Note: Be sure to tell the students at some point in the discussion that there is a great deal of truth in this article in terms of what the whites actually did do to the Indians.

LEARNING ACTIVITY 7: CASE STUDY

(Students' booklet, page 35)

This learning activity consists of a case study involving prejudice, discrimination and Natives, and was obtained from the Manitoba Human Rights Commission.

In the students' booklet, the case study is first presented, followed by a series of discussion questions. The actual result of the case is not included in the students' booklet, but is described below.

Disposition — Investigation showed that the building manager was solely responsible for the discriminatory policy, without authorization from the owner.

The respondent attempted restitution by dismissing the building manager who had perpetrated the discrimination, as well as dismissing the services of the rental agent. A representative of the owner was sent to present a personal apology, to return the deposit and to offer the complainant another apartment. The case was settled through mutual satisfaction.

One possible teaching strategy would be to have the students examine the case study, using one of the methods outlined in Learning Activity 1 of this phase.

Students could then be asked to role-play a board of inquiry into the case, and present their rulings to the class. How they would rule in the case could then be compared to what actually happened.

If there are discrepancies between what the students would have done with each of these cases and what the Manitoba Human Rights Commission actually did, these discrepancies can be used as a starting point for further discussion. For example, the following questions could be asked:

1. How do you account for the fact that your rulings differ from those of the Human Rights commission?
2. Why do you think the Human Rights Commission ruled as they did?
3. Is your ruling practical? That is, in real-life, could it actually have been put into effect?

Two more cases and their dispositions are presented here, should you wish to use them as additional exercises.

CASE STUDY 1

The front office manager of a large Western Canadian hotel prepared a confidential memorandum with the following instructions to staff:

> "As we are having innumerable problems with the Indians and Metis coming into this hotel, we will from now on refuse accommodation to any and all of them . . . Because this action on our part could be classified as discrimination, we must be very diplomatic in our refusals; but nevertheless, a REFUSAL, it must be."

The memorandum came to the attention of the Indian community members of which alleged discrimination in accommodations, services and facilities on the basis of race.

Discussion

1. As indicated in the memo, discrimination in accommodation and housing is usually very subtle. What difficulties do you foresee in finding evidence of discrimination? In deciding on a suitable settlement?
2. Supposing senior management argued that the front desk manager acted out of his authority in publishing

and distributing the memo. Do you feel the employer should be absolved from blame or should the employer be held responsible for the actions of his employee, particularly if he is in a position of authority, such as the front office manager?

3. What stereotypes do some white people have that cause them to discriminate against native Indians in housing, employment, public places, etc.? Do you think the "savage" image portrayed in social studies textbooks, movies and other media reinforce these stereotypes? What would you recommend to change these attitudes?

4. Examine the actual disposition of this case. Do you agree with the judge's ruling? What alternative settlement, if any, would you recommend?

5. Simulate the following situation: A delegation of native Indians appear before parliament to demand their rights from the government. Have the native delegation played by white students and the members of parliament played by native students.

Disposition

Civil action was launched by members of the Indian community after the Human Rights Act was passed, but before the Human Rights Commission was established. In spite of several test cases conducted, the judgment ruled that the writer of the memo did not have the actual authority to publish and distribute the memo. Because the respondent made attempts to destroy copies of the memo after publicity and because some employees refused to follow the instructions as being against their own convictions, the judge concluded that the instructions of the memo were not carried out and that there was no discrimination.

CASE STUDY 2

In a homogenous Metis community in Manitoba, students received their elementary education locally but were bussed 30 miles to a nearby town for Grade 7 and up. These students alleged that they were treated differently from the general school population because of their race, colour and creed.

In protest, 23 students staged a sit-in in the auditorium of the collegiate and refused to return to their classrooms. A list of grievances was presented to the principal, some of which were: (1) "Students getting beaten up"; (2) "Searching certain students and their lockers for stolen items . . . Why are they always blaming us?" (3) "Transferring of students from one room to another . . . without a reason why." (4) "Things written all over the school about the "bussed-in" kids. e.g. Indians go home!" (5) "Bussed-in students are not given any credit for trying in school." (6) "Students dropping out. Why is the drop-out rate of students attending (the) High School so high?"

The following day, at a special meeting of the school board, the decision was made to expel one protesting student and to suspend the others. Some parents, upon learning of the expulsion and suspensions, refused to send the students back to school and withdrew other junior high students in protest. It was at this point that many of these students of the collegiate submitted complaints to the Human Rights Commission alleging racial discrimination by the school division, its employees and the community at large.

Results of Investigation

There was no evidence of overt racial discrimination towards the "bussed-in" Metis students on the part of the school officials. However, investigation showed the following facts: (1) 96% of the "bussed-in" Metis students dropped out of school before Grade 12, while the majority of the general student population completed Grade 12. (2) According to the Canadian Test of Basic Skills, these same students were one full grade behind in basic skill development when they graduated from their local elementary school. (3) A disproportionately high turnover rate of staff existed at the local elementary school compared to other elementary schools in the division.

Discussion

1. Do you think that the situation revealed by the investigation is unique to this community? Research the percentage of Native students who graduate from Grade 12 as compared to the rest of the population throughout Alberta. Discuss the possible reasons for any differential.

2. The Manitoba Human Rights Commission's concern with the promotion of equality of opportunity regardless of status includes equality of opportunity in education. Given the results of the investigation, do you think the "bussed-in" Metis students had the same chances of succeeding in school when they entered Grade 7 at the collegiate?

3. In its report of the investigation, the Commission noted, "Equality of educational opportunity often requires differential treatment within the school program to compensate for inequalities inherent in the community outside the school". Consider the following equations:

   Equal treatment of equals = equality.

   Equal treatment of unequals = inequality.

   Do you agree with these viewpoints? Discuss. What would you suggest for disadvantaged students to correct the inequality of opportunities created by a lower quality of education in their early years?

4. In an article on "Education of Indians and Metis", Verna Kirkness wrote:

   > "In many Indian and Metis communities, particularly those in northern isolated areas, the children's experiences are different from those of the urban middle-class white society . . . Many of the books and materials used to teach Native children today reflect the ethics of the majority

culture. So learning is made difficult by the use of foreign materials."

Do you think the school system is culturally biased or neutral? Given the pluralistic nature of Canadian society and the Manitoba government's support of the "cultural mosaic" principle, to what extent do you think the public school system should accommodate minority cultures?

Disposition

A report of the investigation was released by the Commission with recommendations to the Minister of Education. The report is available for reference from the Manitoba Human Rights Commission Library.

LEARNING ACTIVITY 8: WHAT SHOULD THE INDIAN DO TO OVERCOME THE RACISM AND PREJUDICE OF WHITE SOCIETY?

(Students' booklet, page 35-36)

Have the students read the article entitled **What Should the Indian do to Overcome the Racism and Prejudice of White Society?** There are two suggested methods by which this learning activity may be dealt with in the classroom.

One method is to have the students answer the question through one of the techniques outlined in Learning Activity 1 of this phase. (Technique C, page10, is highly recommended for this activity.)

Another method is to have the class conduct a debate on the topic presented in the article. One team would favour violence as a means to counteract the racism and prejudice of white society, while the other team would favour education and self-improvement as a means to this end.

As in all cases within this manual, these are only *suggested* teaching strategies. No one knows the characteristics of the class better than the classroom teacher, and it is highly recommended that you adapt the activities in this program to suit your specific teaching situation as you best see fit.

Phase 6: Other Ethnic Groups

The purpose of this phase is to examine some other ethnic groups, and to emphasize the things people have in common with each other. The first learning activity, developed by John W. Kehoe and Thais McKee, is described below.

LEARNING ACTIVITY 1: ROLE PLAYING FOR INTERCULTURAL UNDERSTANDING OF VALUE SIMILARITIES BETWEEN CANADIAN EAST INDIANS AND THE MAJORITY CULTURE

Introduction

One of the important objectives of intercultural analysis is to develop an individual who has the ability to engage in empathetic thinking. Although the characteristics of an empathetic thinker have not been completely articulated an essential component would seem to be the ability to exchange roles with a member of another culture. A successful role exchange should assist a student in understanding another point of view.

There is evidence to suggest that people go through stages of role-taking ability. Flavell (1968) has shown that very young children do not have the ability to place themselves in another role and reason accurately in that role. However, by early adolescence most should have developed the ability to effectively role exchange. There is also some evidence to suggest that role-playing is an effective means of changing attitudes. For example, Elms (1969) has shown that if a subject perceives that he has a choice in selecting a role and he plays the role, his attitude will change so that he evaluates more positively the role he has played. Of course, the activity must be taken seriously and in that regard the characteristics of the role must not be a great distance outside the subject's latitude of acceptable thinking or behavior.

Another successful means of changing attitudes is to accentuate the similarities of cultures. The following role-play incorporates role exchange and emphasis on similarities as a means of achieving more positive attitudes toward Canadian East Indians. Note that many of the answers in this role-play are broad generalizations and your students may care to challenge them as such.

The Role-Play — Preparation

In preparation for conducting the role-play each of the following questions and each of the two sets of answers should be placed on separate cards.

Questions:

1. What should I do about sharing my goods with others?
2. Is it important to hold a steady job?
3. Should I own property?
4. When I am buying a house what should my concerns be?
5. Who should be consulted when family decisions are made?
6. What is the most desirable type of community?
7. Should I be in favour of strong leadership?
8. Should I compete with others?
9. What should the husband's duties be?
10. What should be the status of women?
11. How should I conduct myself in my relations with others?
12. What should be my attitude towards welfare?
13. How should I feel about maintaining the appearance of my own house?
14. Should I accept any job?
15. Is education important?
16. Who has the rights to inheritance?
17. Is there a class system in your culture?
18. Should I be concerned about personal cleanliness?
19. Are there any rules of residence for young married couples?
20. How much recreation and leisure time should I have?
21. Can I do what I want to do?
22. What happens to senior citizens in your culture?

Answers — East Indian Culture

1e. To share your goods with others is a good thing to do. However, since your main concern should be for your family you must make sure their needs are met before you share with others.

2e. Community and family respect and prestige can be gained through permanent employment. You can get ahead in life only by working hard throughout your years.

3e. Yes, you come from a landowning people. To own land is to be secure. If you have land you can grow crops and your family will have food to eat.

4e. The adult males in your family will pool their money to buy a house for you. Therefore, you do not have to worry about monthly payments. Your home should be located near your relatives and friends.

5e. The oldest male member of your family should be consulted when any important decision is made. Women are rarely involved in decision-making.

6e. The best community is one in which the people all have the same background, belong to the same religion. The community will be happy when the members know their place and don't try to be better than those above them.

7e. Yes, because a community cannot work well together without strong leadership. Your leaders will be strong and wise and you cannot go wrong by doing what they say.

8e. You should compete only to ensure that all basic necessities are met. You should compete for material objects but you should never forget your place in life and compete for things you have no right to expect to win.

9e. It is the duty of the husband to earn a living which will provide for his family's needs. He must pay for their clothing, food and shelter. He provides for and determines the level of his children's education. He represents the family in religious and community affairs.

10e. Men and women are not of equal status. The woman is responsible for the family and home. She must perform all household duties, look after the children and be a good wife to her husband. The ultimate goal in life for most women is to be a good wife and mother.

11e. You should not be pushy or aggressive when dealing with other people. Try to listen to what the other person is saying. If you disagree with the other person's point of view just let it go. It isn't worth causing problems between the two of you.

12e. If you accept welfare your family will lose face in the community. If you are healthy you should be willing to take any job so that you can provide for your family without going on welfare.

13e. A house is just like anything else you might buy. You should consider it an investment toward which you will likely have no long term emotional commitment.

14e. Yes, it is most important to remain independent and provide for your family. You should strive for any employment.

15e. Education for males is important in order to get a good job and prestige in the community. Females need not be as concerned about getting an education.

16e. Your immediate family. Your wife, sons and daughters.

17e. Yes, there are differences in class according to your wealth, education and family background.

18e. Yes, cleanliness is important for personal and religious reasons. In fact, your religion requires that you bathe twice a day.

19e. When they are first married a young couple will live with the husband's parents until they have saved enough money to move out to a place of their own.

20e. You should spend very little time at leisure activities. There is much work to be shared among the family members.

21e. No, having a good reputation in your community is important. If a family member does something wrong it will be a bad reflection on every member of the family and to some extent the community.

22e. We believe that old people have a great deal to contribute to their families and communities. Therefore, we prefer that they stay in their families home as long as possible. They can teach the young the important customs and traditions of their culture. Old people are respected and have a lot of say in family decisions.

Answers — Canadian Majority Culture

1c. To share is desirable, but only after you have looked after your own family. Saving is a much more desirable way to look after yourself for the future.

2c. It is important to work at a steady job day after day. Work is good for you because it keeps you busy. It allows you to pay your own way in life and it prevents you from being idle.

3c. Yes, you should own property. Having your own land makes you more independent and it allows you to have privacy. You will have more status in the community if you own property.

4c. You should be concerned that you can make the monthly payments and that your home is in a good neighborhood, preferably in a good part of town.

5c. It has been the case in the past that only husbands made the important decisions but it is now common for husbands and wives to make the decisions together.

6c. A complicated and sophisticated community is the best. You can only have progress if you have many groups and organizations planning for the future.

7c. Your business and government leaders should be admired and respected. In a complicated society strong leadership is necessary and desirable.

8c. Competition is desirable because it leads to high achievement and to excellence. The people who compete best in the area of sports, business or politics should be given prestige, respect and money.

9c. The husband is responsible for his wife and family's needs. He is expected to pay for the clothing, shelter, food and recreational needs of his family. Sometimes the husband also shares in the household duties. He may represent the family in the religious and community affairs but the wife may do so also.

10c. Men and women are said to be of equal status but men generally have higher status. If hardships are encountered men and women *should try to share* their difficulties together. It is quite acceptable for women to be active in business and politics.

11c. It is desirable to agree or disagree forcefully in face to face relations. Do not hesitate to tell others what to think and what to do.

12c. To take care of yourself and your family is extremely important. To accept welfare when you truly need it is acceptable but it is disgraceful and dishonest to accept welfare when you are in a position to help yourself.

13c. Since homes are so expensive you should spend a lot of time keeping your house repaired and in good shape. You should also keep in mind that your neighbors have to look at your house so you should keep up the appearance of your yard for their sake.

14c. Yes, but there are some jobs you would likely find unattractive or unacceptable. If that is the case you should remain on unemployment insurance until a better job comes along.

15c. Education is very important for both males and females so that you can get a good job and be respected in the community.

16c. Your immediate family. Your wife, sons and daughters.

17c. Yes, people with a long family tradition and money, and to some extent education, have higher status in the community

18c. Yes, personal cleanliness is important for health and social acceptance.

19c. With the increasing cost of housing it is frequently necessary for a young married couple to live with one of their parents until they can save enough to get a place of their own.

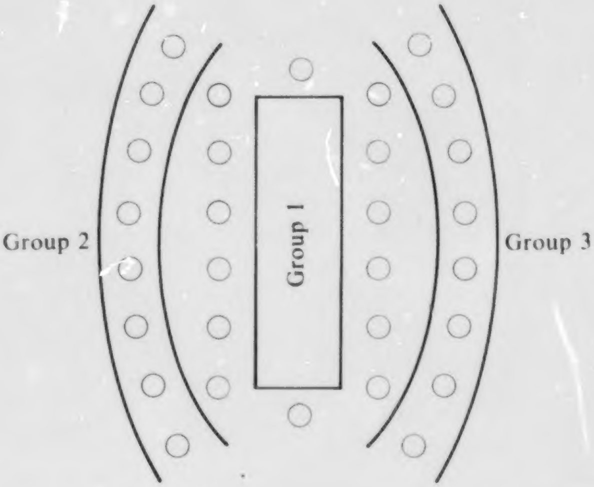
20c. Once you have completed your day's work it is important to take as much time as you can to relax or play at a game or hobby.

21c. No, you are influenced by your family and friends. If you do decide to do as you wish you are responsible but if your actions are wrong they will bring shame to your family.

22c. They receive an old age pension which allows them to remain independent of their children or their families. They usually live in old folk's homes where they can be with people their own age. As a result they are cared for by the government, rather than by their family.

Role-Playing — In-Class Procedure

1. Divide any class of twenty-four to thirty-six into three groups.
2. Have one group sit close together in the middle of the room (perhaps around a table). If possible, this group should be made up of those students with the *most negative attitudes.*
3 Place the second group on one side of the room, but as close as possible to the first group.
4. Place the third group on the opposite side of the room from the second group, and as close as possible to the first group.
5. The seating arrangement should look something like this:



6. Distribute the question cards at random among group one so that each member of the group has one or two question cards.
7. Distribute the East Indian answers to group two and the White answers to group three.
8. Give the groups time to read over their answer and question cards. It seems advisable at this time not to tell the students the names of the cultural groups they represent.
9. Instruct the members of the middle group to state the number of their question, ask it, and listen carefully to the answers given to all questions. If they don't hear or understand an answer they should be encouraged to ask that it be repeated. Inform them that they will be asked to decide which group they would like to join, or they may decide not to join either group. Questions may be asked in any sequence. The group in the middle could be asked to keep a record of similarities in responses.
10. As each question is asked an answer to the question is given orally by each of the other groups. Participants should use the answers provided and should not change the essence of the answer to suit their own opinions.

11. At the end of the question and answer procedure, the teacher should ask each member of the middle group which side they would like to join or to indicate if they are undecided. There are generally a significant number of students undecided.
12. The teacher might then identify the three groups. The first group represents a group of young East Indians trying to decide what values and way of life to adopt. The advice given to them by the second group represents the advice of the old East Indian culture and the third group represents the advice of the Canadian Majority. The first group may have already demonstrated the difficulty they experienced in making decisions about conflicting value positions. As a result the class may be more empathetic toward the position of young East Indians who face such conflicts.
13. The group could follow up the discussion by investigating the reasons for the values held by the two groups. The brief bibliography should be of assistance.
14. A further follow up would be to discuss the consequences of the value positions and to emphasize their similarities.

LEARNING ACTIVITY 2: SCORE ONE FOR THE RACISTS: THIS FAMILY IS GOING HOME

(Students' booklet, page 37)

Have your students read this article then break into discussion groups to consider the questions.

LEARNING ACTIVITY 3: THE LIMITS OF ANGLO-CONFORMITY

(Students' booklet, page 38)

This article has been included in part to take the emphasis away from whites always being the people who discriminate. Sometimes white people originating from England have felt themselves to be the victims of discrimination. It should become even clearer then, in the course of discussion, that colour is not always the only factor on which discrimination hinges. However, by discussing question 4 perhaps they will become more aware of the extra difficulties that colour creates for the new immigrant.

The final reading in this phase has been chosen because it deals specifically with destruction to property, and religious discrimination. Discrimination against a minority for religious and cultural reasons is dealt with in the next phase which concerns Hutterites.

Phase 7:
Hutterites

LEARNING ACTIVITY 1: INTRODUCTION TO HUTTERITES

Have the students read the two articles entitled: **Hutterites,** and **Hutterites Uneasy: Alberta May Provoke Exodus** (Students' booklet, pages 41-42)

It is recommended that the questions pertaining to these two articles be discussed in class, using either the large group discussion technique or the small group to large group discussion technique as outlined on page 10 of this manual.

It is also suggested that the teacher ask any of the students in his or her class if they have had any experience with Hutterites and, if so, if they would relate them to the class. One of the main objectives of this learning activity is simply to familiarize students with Hutterites, and therefore, any additional resources that the teacher may have access to should be utilized.

LEARNING ACTIVITY 2: BAR ROOM BANTER

Have the students read the fictional dialogue by Jake, an Alberta farmer, which reveals his thoughts and feelings about Hutterites.

There are two suggested ways in which this activity could be dealt with in the classroom.

The first, and perhaps the best, is role-play. There exist here two possible role-play situations. One would be to have students role-play a situation similar to the dialogue. Another would be to have a role-play in which Jake meets a Hutterite and discusses his feelings towards Hutterites in general.

In both of these cases, students could write a dialogue for the role-play situations. It would be important for the students to reflect back upon the theories of prejudice and discrimination that were dealt with in Phase 4 of this unit, in order to incorporate some of the ideas contained therein within their dialogues.

Another possible teaching strategy that could be used here is any one of the class discussion techniques described in Learning Activity 1 of this phase, page 10.

However, since these techniques have been used to a large extent in previous learning activities, it is highly recommended that the role-play technique be attempted if the teacher feels at all comfortable with it.

LEARNING ACTIVITY 3: VALUE ISSUE

In this learning activity, students are to address themselves to the issue:

> "Should Hutterites be allowed to buy land and form colonies without restriction?"

There are two suggested ways of approaching this activity. The first is to have the students, either individually or in groups of two, prepare an *opinion paper* of two to four pages in length. This paper would illustrate their opinion on the issue under discussion, as well as rational and defensible reasons for their opinion being what it is.

A second approach to this learning activity would be to conduct a *debate* on the issue under discussion.

Whichever method is chosen, it is important to stress that the emphasis is not to favour one opinion or another. Rather, the emphasis is upon having the student take a position on the issue and be able to defend that position.

Phase 8:
The Individual's Rights Protection Act

In this phase the students will become familiar with The Individual's Rights Protection Act and they will apply it to selected case studies.

Overall Objectives

1. Students will recognize prejudice, stereotyping and discrimination in everyday situations.
2. Students will determine, in writing, how The Individual's Rights Protection Act has been violated in various situations.
3. Students will hypothesize, in writing, solutions to the various situations.
4. Students will examine situations which exist in our society and will determine, in writing, how these situations perpetuate stereotypes and lead to discrimination.
5. Students will determine, in writing, how the situations violate The Individual's Rights Protection Act.
6. Students will determine, in writing, how prejudices and stereotypes can lean to discriminatory acts and violations of The Individual's Rights Protection Act.

LEARNING ACTIVITY 1: THE MORINS SEEK ACCOMMODATION

Have the students read the case entitled **The Morins Seek Accommodation.** Then divide the class into groups of four or five and have them discuss the questions following the reading. Following discussion, each student should write answers to each question. The teacher may then ask each group to submit their answers to the class as a whole.

LEARNING ACTIVITY 2: WOMEN IN THE LABOUR FORCE

After the students familiarize themselves with the reading, divide the class again into groups of four or five and have them discuss the questions. Then each student should write down answers to each question. Each group could select a leader to read and explain to the class, as a whole, the consensus of the group. This may provoke a class discussion.

LEARNING ACTIVITY 3: THREE CASES

Have the students read **Three Cases** which are included as part of Activity 3. Each student should next attempt to answer the questions following each case. The teacher may then have the students form groups of four or five where they may compare their answers. Some students may wish to revise their answers at this time.

Phase 9:
The Individual's Rights and Society

Overall Objectives

1. Students will be able to formulate defensible value judgments when confronted with a conflict between the rights of one individual and the rights of another.
2. Students will be able to formulate defensible value judgments when confronted with a conflict between individual rights and the obligation of society as a whole.

LEARNING ACTIVITY 1: MRS. DOE NEEDS A MAID

Rationale

This case is presented in order that discussion will be facilitated involving two individuals whose rights could be in conflict. One right could be called the right "to decide who can live in one's own home"; the other, the right "to equal opportunity". The Individual's Rights Protection Act seems to uphold the premise that "a man's home is his castle" and does not apply to or protect domestic employees (see Section 8, The Individual's Rights Protection Act). Housing accommodation, where an occupant is required to share a bathroom or kitchen facility with the owner, *would* enable the owner to discriminate against people without being subject to the law. This problem with the Act is brought out in the case and students are presented with a conflict in rights. Moral arguments should be encouraged; however, it must be kept in mind that the Act does not protect human rights in this case.

1. Have students read carefully the article **Mrs. Doe Needs a Maid.**
2. Have the students answer the questions. Stress the fact that their opinions must be defensible.
3. Discuss the results of the students' efforts and see if any consensus of opinion can be arrived at.
4. Caution your students to look carefully for the specific section of the Act (Section 8) when answering question 6 of the students' booklet.

LEARNING ACTIVITY 2: MR. STANKO'S DECISION

Rationale

This case is presented so that discussion will be facilitated involving the rights of two individuals. One right could be called the "right to make a living"; the other, the "right to opportunity". The students' decision as to what right has a higher priority should involve decision-making at a high moral level. Perhaps asking the question, "Which is more important, people or profit?", will help provide direction. Students' decisions should also be defensible and be able to stand the test of fairness and facts.

1. Have students read carefully the article entitled **Mr. Stanko's Decision,** the "possible rights" of Mr. Lightening and Mr. Stanko, and the two essays.
2. Have the students answer the questions. Stress the fact that their opinions must be defensible.
3. Discuss the result of the students' efforts and see if any consensus of opinion can be arrived at.

Phase 10:
The Social Action

One of the fundamental principles of social studies in the province of Alberta is that the knowledge gained in the classroom should not be isolated or left there. It is hoped that students will *apply* what they have learned in the classroom to various facets of their daily lives.

It is the intent of this section to have the students apply parts of this program to various facets of their daily lives. This section is entitled "Social Action" because its intent is to have the students go out and actually *do* things related to the program.

Following are sixteen assorted topics from which the teacher may choose. These have *not* been included in the students' booklet in order to give the teacher the opportunity to edit should he or she wish to do so. The teacher is by no means restricted to these topics, and is encouraged to expand upon them.

Social Action Topics

1. *A Newsletter* — Your class might like to construct a newsletter to be published frequently. It could examine, or comment on any of the following:
   a) Examples of prejudicial attitudes exposed or commented upon by the media.
   b) Examples of prejudicial attitudes encountered by the students in their day-to-day lives.
   c) Report on the findings of a recent board of inquiry hearing.
   d) Make comments about the nature of the legislation in this province and how it might be implemented.
   e) Make suggestions regarding means by which prejudice can be made socially unacceptable, either in the school or in the home or on the street.

2. *An Examination of the Media* — In this activity your students might consider taking a positive action against the media, for statements or policy which are either prejudiced or stereotyped. For example, if your students feel the local television or radio station has far too many male commentators, an action they might pursue would be to write to the station and ask them to state their policy regarding the students' inquiries.

   For example, how many women d-j's are heard on radio or television? Do the stations have a policy in this regard?

   How many articles in the local newspaper, on the electronic media, deal with women or women newsmakers? How does the local media view women in their advertising?

3. *Texts* — As a prelude to this exercise, either you or your students might like to write to the McGraw-Hill Publishing Company for a copy of their *Guidelines for Equal Treatment of the Sexes*. Students might consider examining their textbooks for instances of prejudicial attitudes. For example:
   a) Do their books deal with women and men in non-stereotyped ways?
   b) Are many cultures presented in positive and non-stereotyped ways?
   c) Are other cultures given credit for the contributions they have made to Canada's and Alberta's society?
   d) Are the literature courses open to writers of many cultures and races? Are women authors handled equally with men?
   e) Are any of the audio-visuals used stereotyped?
   f) Are there studies on women's contributions to Alberta's heritage, or to the multi-cultural heritage of the province, available in the social studies curriculum as an optional activity for this class?

   If the students were to make a checklist of the responses to their survey, this could be presented to the buying authority or the publisher of the materials.

4. *Students and Teachers* — In this activity the class might listen to friends, or possibly any cooperating teacher, and compose a checklist of the ways in which these people covertly or unconsciously express stereotyped ideas. Many people are unaware of their habits and do not feel threatened by having others diplomatically comment on their attitudes. The best place to handle this project might be in the classroom and then expand out to the home and then to other situations inside and outside the school.

5. *Social Groups* — Students might examine the structure and make-up of the various social groups they have contact with. Are these groups prejudiced in their composition, the executive structure, the interest areas of the group? Some groups which might be handled are: the school students' council, the lay church groups or a youth group. Even if these groups have legitimate reasons for being structured in the way they are, the exercise might have a corresponding effect of making students aware of the kinds of organized groups around them not otherwise known.

6. *Politics* — Is the local political structure able to be

examined with reference to stereotyping? Is the local government "sexist" in its policies or decision-making bodies? Are the local, provincial or federal constituencies "sexist" in their handling of business, or are women's feelings and attitudes handled by a "women's auxiliary"?

7. *Sports* — Are the sports in your school primarily male-oriented? That is, do the sports of football or hockey get most of the "money" available? Do the girls' teams in school have equal opportunity to be equipped in as expensive a sport as the boys'? Are girls' teams taken frequently on trips to the same extent as the boys' teams? With answers to these qustions, students might seek the philosophy of the school and make recommendations regarding it.

8. *Board of Inquiry Field Trip* — The teacher could arrange to have the students view a board of inquiry proceedings.

   These proceedings take place as the need arises. Usually they are held in Edmonton or Calgary. For information regarding where and when they will take place, contact the nearest Human Rights Commission Office.

9. The teacher could arrange for a field trip to a Hutterite colony or to an Indian reservation.

10. The teacher could have the students examine the present Individual's Rights Protection Act for areas that they feel should be included in the present Act, but which are not. An example of this could be "students' rights".

    Each student could then proceed to write up a new section of the Act dealing with the area he or she would like to see included.

11. Each student could write a research paper dealing with such issues as:
    a) The origin of human rights legislation.
    b) The Canadian Bill of Rights (1960).
    c) The Universal Declaration of Human Rights (1948).
    d) The basic philosophy of human rights legislation.

12. If your school has a drama group, it could be approached with the possibility of putting on a skit or a play which deals with some of the ideas presented in this unit.

    Some excellent plays which deal with such topics as feminism and racism are available from The Playwrights Co-operative in Toronto at a cost of one or two dollars each. The address is: Playwrights Co-operative, 344 Dupont St., Toronto, Ontario, M5R 1V9. Some suggested plays are:
    a) *The Hand that Rocks the Cradle* (Woman)
    b) *The Twin Sinks of Allan Sammy* (Indians)
    c) *Doukhobors* (Doukhobors)

13. Students could examine prejudice and discrimination within the context of their own school or classroom. Many students will verbalize strong antidiscriminatory statements during this unit, especially in regard to racism. Yet, most students are themselves very discriminating. They form cliques whose membership is very exclusive, and they are often highly discriminatory.

    A study could be made of such cliques, and this study could include topics such as:
    a) What is membership in this clique based upon?
    b) How did the people who are in this clique become members?
    c) Is this clique open to new membership?
    d) In what way does this clique discriminate against non-members?

14. Students could set up research experiments in an attempt to determine the degree of prejudice and discrimination in their area.

    Learning Activity 1 in the students' booklet describes one such experiment that could easily be duplicated.

    It is important, however, when having the students design their experiments, to have them focus on groups in their area which may be subjected to discrimination. For example, it would be futile to have students attempt to ascertain the degree of prejudice towards Ukrainians in a town that had no Ukrainians or in a town that was predominantly Ukrainian.

15. Students who wish to pursue further readings in this area should be encouraged to do so.

    Appendix C is a partial bibliography of suggested reading material which could be given to the students.

    Evaluation of the students' work in this area could take the following forms:
    a) *Reaction paper* — the student expresses, in writing, the content of the book and his or her feelings about it.
    b) *Class presentation* — the student expresses, orally, to the class, the content of his or her readings for class discussion.
    c) *Wall display* — the student creates a wall display which portrays the main ideas of the reading, and then puts up the wall display in class for discussion.

    (Note: A wall display is *not* a poster or collage. Rather, it is a *series* of pictures, drawings, excerpts, etc., which attempt to convey the ideas, story and theme of the book.)

16. *Occupations* — Can your class think of occupations which are still dominated by people of one sex? Is there any reason why men are still disc jockeys and women are still receptionists? Are there recommendations which could be made to specific employers regarding the philosophy and having it clarified?

Phase 11:
Post-Opinion Survey

In this activity, you are to re-administer the same opinion survey that you administered at the beginning of this programme.

Tell the students that you are soliciting their opinions once again, but this time they should reflect upon the knowledge they have gained in the unit as they answer each item.

After the students have completed the survey, have them calculate the sum total of their responses as they did in the first pre-opinion survey.

You may now distribute to the students the results of the first survey for comparison.

If the student has learned from the unit, the sum total of his responses should have *increased*. The greater the increase, the more the student has likely learned.

It is now advisable to conduct an in-depth discussion of each of the survey items. Following is an explanation of each of the items which you can use in discussing the survey with your class.

Explanations

1. A student with a high level of moral development will probably answer this question, disagree, or strongly disagree. The rationale for this is that a moralistic person will argue that an individual's life is valuable; therefore no person has the right to take his or her own life.
2. Alberta's society has become increasingly more technological. Therefore, in order to compete on the job market and to be successful, a person must have the corresponding technological skills.
3. Because all human beings are born with equal worth and human dignity, they have the right to choose where and with whom they wish to live. A person with a prejudicial perspective would be inclined to agree with this statement.
4. The length of time that a method has been in operation is in no way related to its wisdom or viability. This statement is logically inconsistent.
5. A person's country of origin should not be the deciding factor in determining his or her admittance into a country. Considerations such as education, skills and possible degree of productivity should be the determining factors.
6. Studies have shown that there is no concept such as universal intolerance. (See: J. Kehoe, University of British Columbia.)
7. History has shown that in the absence of punitive laws protecting people against discrimination, moral law has been ineffective in many cases.
8. Research has shown that people's attitudes and opinions are founded on their experiences with family, friends, schools and church. This process of socialization results in the individual's frame of reference.
9. Today, half of all women between the ages of 16 and 64 are in the labour force. Studies show that nine out of ten girls will work outside the home sometime in their lives. Since men and women are created equal in human worth and dignity, persons, regardless of sex, should be free to pursue any field of endeavour that they desire.
10. Of all women surveyed who were employed in the labour force in March, 1970, nearly half were working because of pressing economic need. Their husbands were earning less than $3,000 a year, while 5.7 million women were married and had husbands whose incomes were between $3,000 and $7,000 a year.
11. Women do leave work for marriage, and to have children. However, many women return to work after the birth of their child. The average woman workers has a work-life expectancy of 25 years as compared with 43 years for the average male worker. The single woman averages 45 years in the labour force. The 1968 rates for accessions and separations in manufacturing for men and women were 4.4 and 5.6, and 4.4 and 5.2, respectively, per 100 employees. This shows that the difference in these respects between men and women is generally small.
12. Studies show that many factors must be considered when seeking the causes of juvenile delinquency. They indicate that it is the quality of a mother's care rather than the time consumed in such care which is of major significance.
13. Wives are sixty times more likely to become depressed than single women. This is possibly a result of the monotonous and repetitive nature of housework.
14. Nine out of ten young women will spend 25 or more years working. The more education a woman has, the more likely she is to work.
15. Sixty percent of working women are married and one-third of all mothers work.
16. This statement can be attacked on the grounds that it is logically inconsistent. A person's nationality is not related to his or her attitudes concerning money.
17. Because all human beings are born with equal worth and dignity, they have the right to choose whether they will work or not. People who are mentally or

physically handicapped are often likely to be unemployed. A person with a prejudiced perspective would be inclined to agree with this statement.

18. The statement is logically inconsistent. The degree of trustworthiness is not related to age.

19. Psychologists agree that crying is a natural way of venting strong emotion. Therefore, since crying is an innate characteristic of all human beings, it is as natural for men to cry as it is for women.

20. One of the theories regarding prejudice and discrimination is the "well-earned reputation theory", which states that because a person or group is being discriminated against, they must have done something at one time to have deserved it. This rationale has no basis in fact.

21. This is an infringement against a person's individual human rights.

22. Boys are more likely to get into trouble than girls but this is not due to the fact that they are by nature more mischievious than girls. Studies have shown that teachers often hold the stereotype "boys will be boys", and this results in the "self-fulfilling prophecy" that since boys are expected to be mischievious, teachers will tend to see this behaviour.

23. This is logically inconsistent. There are several factors that lead towards alcoholism, such as self-doubt or the inability to cope with stress. Research has shown that alcoholism is in no way related to race but that it is a disease of the individual.

24. Playing a professional sport is based upon proficiency and skill in that sport, and not upon sexuality.

25. In our society there often exists a stereotyped notion that it is acceptable for the male to be promiscuous but totally unacceptable for the female to be so. This may result in the female having to take the brunt of the responsibility for pregnancy, while in fact both parties are responsible. Thus, we have a "double standard" which is discriminating towards the female.

APPENDIX A — PRE-OPINION SURVEY

NAME: ____________________

SCORE: ____________________

DATE: ____________________

To the Student:

The following statements have no *right* answers. We are merely trying to find out what your *opinion* is on a number of topics. Each question is followed by the numbers 1, 2, 3, and 4. *On a separate sheet of paper,* write the number that most closely corresponds to the way the *you* feel.

CODE:
1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

1. Everyone has the right to commit suicide. 1 2 3 4
2. Except when there is a depression, anyone in our country can get a job if he or she really tries. 1 2 3 4
3. People should live among their own ethnic group. (eg. East Indians with East Indians — Ukrainians with Ukrainians.) 1 2 3 4
4. Ways of doing things that have developed over a long period of time are likely to have much wisdom in them. 1 2 3 4
5. Only Europeans should be allowed into Canada. 1 2 3 4
6. It is possible for people to always be tolerant of other racial groups. 1 2 3 4
7. Alberta has no need for laws protecting people against prejudice and discrimination. 1 2 3 4
8. Our opinions are formed without the influence of our families. 1 2 3 4
9. A woman's place is in the home. 1 2 3 4
10. Women only work for extra spending money. 1 2 3 4
11. Women don't work for as many years or as regularly as men. 1 2 3 4
12. Children of working mothers are more likely to become juvenile delinquents than children of non-working mothers. 1 2 3 4
13. Show me a housewife and I'll show you a "happy" woman. 1 2 3 4
14. Education is wasted on women. 1 2 3 4
15. Women who are in the labour force rarely remain there after marriage. 1 2 3 4
16. Scots are very stingy with their money. 1 2 3 4
17. People who are unemployed are likely to be lazy. 1 2 3 4
18. You can't trust anyone over 30. 1 2 3 4
19. "Real" men don't cry. 1 2 3 4
20. People who are discriminated against usually bring it upon themselves. 1 2 3 4
21. Foreign customs such as the wearing of turbans or eating with chopsticks do not belong in Canada. 1 2 3 4
22. Boys are more likely to get into trouble in schools than girls because they are more mischievous. 1 2 3 4
23. Members of some races are more likely to become alcoholics than others. 1 2 3 4
24. Only men should be allowed to play professional hockey. 1 2 3 4
25. If a high school girl becomes pregnant, it is her own fault. 1 2 3 4

APPENDIX B — LEARNING ACTIVITY 1 ALTERNATIVE A

FEMALE

Aggressive		Nonaggressive
Independent		Dependent
Emotional		Unemotional
Subjective		Objective
Submissive		Dominant
Excitable		Not excitable
Active		Passive
Competitive		Not competitive
Logical		Illogical
Home-oriented		Worldly
Indirect		Direct
Feelings easily hurt		Feelings not easily hurt
Adventurous		Cautious
Cries Easily		Never Cries
Leader		Follower
Self-confident		Unsure
Ambitious		Not ambitious
Handles ideas		Handles feelings
Concerned about appearance		Not concerned about appearance
Talkative		Not talkative
Blunt		Tactful
Aware of others' feelings		Unaware of others' feelings
Neat		Sloppy
Loud		Quiet
Tender		Tough

APPENDIX B — LEARNING ACTIVITY 1 ALTERNATIVE A

HEALTHY ADULT

Aggressive		Nonaggressive
Independent		Dependent
Emotional		Unemotional
Subjective		Objective
Submissive		Dominant
Excitable		Not excitable
Active		Passive
Competitive		Not competitive
Logical		Illogical
Home-oriented		Worldly
Indirect		Direct
Feelings easily hurt		Feelings not easily hurt
Adventurous		Cautious
Cries Easily		Never Cries
Leader		Follower
Self-confident		Unsure
Ambitious		Not ambitious
Handles ideas		Handles feelings
Concerned about appearance		Not concerned about appearance
Talkative		Not talkative
Blunt		Tactful
Aware of others' feelings		Unaware of others' feelings
Neat		Sloppy
Loud		Quiet
Tender		Tough

APPENDIX B — LEARNING ACTIVITY 1 ALTERNATIVE A

MALE

Aggressive		Nonaggressive
Independent		Dependent
Emotional		Unemotional
Subjective		Objective
Submissive		Dominant
Excitable		Not excitable
Active		Passive
Competitive		Not competitive
Logical		Illogical
Home-oriented		Worldly
Indirect		Direct
Feelings easily hurt		Feelings not easily hurt
Adventurous		Cautious
Cries Easily		Never Cries
Leader		Follower
Self-confident		Unsure
Ambitious		Not ambitious
Handles ideas		Handles feelings
Concerned about appearance		Not concerned about appearance
Talkative		Not talkative
Blunt		Tactful
Aware of others' feelings		Unaware of others' feelings
Neat		Sloppy
Loud		Quiet
Tender		Tough

APPENDIX B — LEARNING ACTIVITY 1 ALTERNATIVE A

TABULATION PROCEDURE

This procedure should be used to tabulate the results of all three worksheets.

1. Write numbers 1 to 7 at the top of each worksheet. The numbers represent the places students checked. For example:

Healthy Adult

1 2 3 4 5 6 7
Aggressive ________________ Non-aggressive

This worksheet would be recorded as "3" for that pair.

2. On a separate sheet of paper, list the pairs of adjectives and phrases. Go through all students' worksheets and record the number assigned to each pair of adjectives or phrases. For example:

Aggressive, Non-aggressive	1,3,4,5,7,2.
Independent, Dependent	5,6,3,7,7,4.

3. Add the number for each pair of adjectives and phrases and divide the total by the number of students in the class. For example:

Aggressive, Non-agressive
1 +3+4+5+7+2 = 22; 22 - 6 = 3.7

The class average for that pair of adjectives is 3.7.

Independent, dependent
5 +6+3+7+7+4 = 32; 32 - 6 = 5.3

The class average for that pair of adjectives is 5.3.

4. Complete the same procedure for each pair of adjectives or phrases.

APPENDIX C — LEARNING ACTIVITY 1 ALTERNATIVE B[4]

Roles People Fill

Place an **M** in front of the items you think are men's responsibilities, **F** in front of those you think are women's and **MF** for those in which women and men share responsibilities.

Circle your own sex: M F

1. __________ deciding whether to have children
2. __________ giving birth
3. __________ caring for children
4. __________ caring for and healing the sick
5. __________ educating children
6. __________ providing food
7. __________ raising food
8. __________ preserving food
9. __________ preparing food
10. __________ providing clothing
11. __________ cleaning clothing
12. __________ providing fuel
13. __________ securing water
14. __________ deciding where the family will live
15. __________ cleaning the home
16. __________ making utensils for use in the home
17. __________ moving households
18. __________ building homes
19. __________ building roads
20. __________ running markets or businesses
21. __________ settling disputes within a family
22. __________ providing emotional support for other members of the family
23. __________ giving spiritual counseling
24. __________ making rules concerning behaviour in the society
25. __________ being a leader of the society
26. __________ policing the society
27. __________ settling disputes among members of the society
28. __________ passing on (preserving) the history of the society
29. __________ creating art, music, or literature

APPENDIX D — ENRICHMENT ACTIVITIES TO PHASE 3: MALE/FEMALE STEREOTYPING

Additional Activities

1. Your local drive-in theatre has a policy of Tuesday nights being ladies' night. You complain to the Human Rights Commission on the grounds that this is discriminatory against males, since there is not a men's night. Women can enjoy an evening at the movies at a cheaper cost than men.

   If you were selected to hear this case, would you feel that there are sufficient grounds to legally agree that discrimination is taking place? Are men being discriminated against?

2. You belong to a social club which has voiced very strong arguments against women being elected to executive positions such as president and treasurer. The most vocal of the club members say that women should not even belong to the club. Their place is in the home. For social life they could take the kids to the lake, or they could play bridge with the ladies. Men work hard all week and they need a place to go and relax. What arguments would you use to support the expectations of the women that not only do they have the right to belong to the club, but also that their rights should morally extend to holding executive positions with the club? Or do the men in the club have equal rights in their expectations of women in this club?

3. What is your mother's timetable like for one typical week? Especially, this is important if she is a housewife. How does she spend her time? What amount of time does she spend on each of her activities? What amount of time does she spend on things which are leisure time activities?

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FILMS

1. **General**

Action: The October Crisis of 1970 (NFB — 88 min. — Colour — Jr. & Sr. High) — Documentary on the kidnapping of Pierre Laporte, FLQ terrorism and the implementation of the War Measures Act in 1970.

Brotherhood of Man (CJC)CCCJ — 10 min. — Colour — all Ages) — Animated cartoon, produced in 1946 by United Productions of America, shows that race differences are superficial, accidental, environmental and mean nothing.

Building an Organization (NFB — 38 min. B & W — Sr. High) — Following riots in 1960's BILL (a black organization) forms to get jobs for blacks. Saul Alinsky explains some of the tactics used. One of a series which is useful in organizing for any group.

Common Fallacies About Group Differences (CCCJ — 15 min. — B & W — Jr. & Sr. High) — Three stereotyped workers react to popular notions about race, heredity and group differences which are based on belief and not on fact.

A Day in the Night of Jonathon Mole (NFB — 33 min. — Colour — Jr. and Sr. High) — A courtroom scene in which a Jew, an Indian and a New Canadian are tried for seeking employment in "areas only belonging to pure-blood white Canadians". The prosecution uses bigotry and the defence, human rights arguments.

Everybody's Prejudiced (NFB — 22 min. — B & W — All Ages) — Allegorical presentation explores the nature of prejudice on the basis of preconceived ideas. Some discrimination is based on evidence, some on reasonable assumptions and some on mere emotion.

One Town is the World (CJC — 10 min. — All Ages) — A children's quarrel in a small town in the Ottawa valley is used to explain the Declaration of Human Rights. (Discussion guide available).

Picture in Your Mind (CCCJ — 16 min. — Colour — Jr. & Sr. High) — Made at the request of the United Nations, this film examines the roots of prejudice through symbols and encourages individual examination of one's conscience to remove such prejudice.

Propaganda Message (NFB — 8 min. — Colour — All Ages) — Entertaining animated cartoon dealing with bias and prejudice, in issues such as politics, the economy, native people, French-Canadians, etc.

The Toymaker (NFB — 20 min. — Colour — Elementary & Jr. High) — Story of puppets who play together happily until they discover differences in their appearance. The surface differences lead to conflict until they realize what they have in common.

Unlearning Prejudice (CCCJ — 30 min. — B & W — Jr. and Sr. High) — A kinescope in the NBC "Open Mind" series. Panel of experts discuss various aspects of anti-social prejudices.

You Got The Right (15 min. — Colour) — Made for the Alberta Human Rights Commission, and about Alberta human rights legislation.

TEACHERS' MANUAL

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1. From Reichert, R. *Self-Awareness Through Group Dynamics.* Pflaum/Standard, Ohio, 1970, pages 74-78.
2. Prepared by Women in Nova Scotia for IWY Newsletter, October, 1975.
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HUMAN RIGHTS

RESPECTING OUR DIFFERENCES

STUDENTS' MANUAL

Edited by: Elizabeth McCardle

Alberta
HUMAN RIGHTS
COMMISSION

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INTRODUCTION

To The Student:

Have you ever felt that your dignity or rights were mocked? Of course you have! It happens to all of us, but that doesn't mean that we shouldn't do something about it when it happens.

We all have human dignity and rights and we all have a duty to protect the human dignity and rights of ourselves and of others.

This unit has been prepared for you, the student, so that you can be made better aware of the following areas:

(a) Human rights — What they are.

(b) Prejudice and discrimination: Causes and effects.

(c) Laws — What they are and what they can do.

(d) Social action — What you can do!

We sincerely hope that by involving yourself with this unit you will be better able to understand how the above areas relate to you and today's society.

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PRE-OPINION SURVEY

Name: ____________________
Score: ____________________
Date: ____________________

To the Student:

The following statements have no *right* answers. We are merely trying to find out what your *opinion* is on a number of topics. Each question is followed by the numbers 1, 2, 3 and 4. *On a separate sheet of paper*, write the number that most closely corresponds to the way that *you* feel.

CODE: 1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

1. Everyone has the right to commit suicide. 1 2 3 4
2. Except when there is a depression, anyone in our country can get a job if he or she really tries. 1 2 3 4
3. People should live among their own ethnic group. (eg. East Indians with East Indians — Ukrainians with Ukrainians.) 1 2 3 4
4. Ways of doing things that have developed over a long period of time are likely to have much wisdom in them. 1 2 3 4
5. Only Europeans should be allowed into Canada. 1 2 3 4
6. It is possible for people to always be tolerant of other racial groups. 1 2 3 4
7. Alberta has no need for laws protecting people against prejudice and discrimination. 1 2 3 4
8. Our opinions are formed without the influence of our families. 1 2 3 4
9. A woman's place is in the home. 1 2 3 4
10. Women only work for extra spending money. 1 2 3 4
11. Women don't work as many years or as regularly as men. 1 2 3 4
12. Children of working mothers are more likely to become juvenile delinquents than children of non-working mothers. 1 2 3 4
13. Show me a housewife and I'll show you a "happy" woman. 1 2 3 4
14. Education is wasted on women. 1 2 3 4
15. Women who are in the labour force rarely remain there after marriage. 1 2 3 4
16. Scots are very stingy with their money. 1 2 3 4
17. People who are unemployed are likely to be lazy. 1 2 3 4
18. You can't trust anyone over 30. 1 2 3 4

19. "Real" men don't cry. 1 2 3 4

20. People who are discriminated against usually bring it upon themselves. 1 2 3 4

21. Foreign customs such as the wearing of turbans or eating with chopsticks do not belong in Canada. 1 2 3 4

22. Boys are more likely to get into trouble in schools than are girls because they are more mischievous. 1 2 3 4

23. Members of some races are more likely to become alcoholics than others. 1 2 3 4

24. Only men should be allowed to play professional hockey. 1 2 3 4

25. If a high school girl becomes pregnant, it is her own fault. 1 2 3 4

LEARNING ACTIVITY 1: Choosing A Tenant For Your Home

Directions:

Imagine yourself living in a large Alberta urban area. Your father has received notice that he will be sent to a foreign country for one year on a training program.

This raises the problem of what to do with your *house* and its contents during this period of time.

Your parents eventually decide to rent the house. They have placed an advertisement in the local newspaper and have received replies from six potential tenants.

They have asked you to assist them in selecting a tenant from among six different applications.

After you have read all six of the applications, select, in writing, the applicant you would recommend to your parents, explaining your choice. Also explain, in writing, why you have rejected the other five.

Application #1

This application was submitted by a native Indian, his wife and two school-aged children. He wishes to move into your area where he has recently taken up employment with an electrical firm as an electrician. He previously worked in Hobbema, Alberta, and had worked as an electrician in Wetaskiwin for eight years. His wife has also found employment as a checkout clerk in your neighborhood food store.

Application #2

This application was submitted by four young ladies. They are all new Canadians. Two of them arrived recently from the Philippines and are employed as nurses in a nearby hospital. One is a lab technician, having arrived in Canada several years ago from Taiwan. The fourth member of the group is from Jamaica and teaches folk dancing.

Application #3

This application came from a woman in her mid-thirties who is divorced and has three children ranging in age from four to sixteen. She is also expecting a fourth child. She is a welfare recipient; however, the agency has approved the amount of the rent involved.

Application #4

This application comes from three single men in their mid-twenties. Their occupations were listed as bartender, waiter and taxi-driver.

Application #5

This application comes from another new Canadian who originally came from India. He is a well-known surgeon. His family consists of his parents, a wife and one small child.

Application #6

This application was submitted by a third generation Canadian of English ancestry. He was recently promoted to the position of manager of a neighborhood branch bank. His family includes his wife and seven children ranging in age from two to thirteen years. They also have two large dogs.

Application #1

Accepted or Rejected ____________________

Explanation ____________________

____

Application #2

Accepted or Rejected ____________________

Explanation ____________________

____

Application #3

Accepted or Rejected ____________________

Explanation ____________________

____

Application #4

Accepted or Rejected ____________________

Explanation ____________________

____

Application #5

Accepted or Rejected ____________________

Explanation ____________________

____

Application #6

Accepted or Rejected ____________________

Explanation ____________________

____

Explaining What Happened

The exercise you have just completed (Choosing a tenant for your home and probing your mind), leads us to the important task of coming to grips with several basic and significant terms. Although you may be familiar with each of these terms because you have used them somewhere during a conversation, it is very important that a thorough understanding of them be mastered by you and your classmates. Without such an understanding, it would be like trying to get to the top of a ladder when the bottom rungs are missing.

Try this term on for size. Are you able to give a good, concise meaning of the word "attitude"?

there obviously goes a successful snail. Look at the size of his house!

ATTITUDE

A social attitude is a readiness to respond favourably or unfavourably to a person, object, situation, or event. It is a person's mental set; the feelings an individual has towards various problems that determine the way he or she will act. It is a readiness to verbalize or behave.

What is the difference between an *attitude* and a *belief*? In the following *pairs* of sentences, the first sentence expresses attitude, the second sentence expresses belief.

I can't stand West Indians.
West Indians always play their music so loud.

I would never let my daughter marry anyone from Scotland.
Scottish people are always so tight with their money.

I don't want any teenagers living in this apartment block.
Teenagers are so loud and noisy, and hold parties every night.

Notice that beliefs do not always have to be correct.

BELIEF

Something which is **thought** *to be true.*

Very likely you expressed both attitude and belief when you determined a tenant for your home.

Let's make the situation more challenging. A class discussion of which tenant you selected and why you rejected the other applicants probably brought forth many prejudices which people hold. Obviously, the next question is: What is prejudice?

PREJUDICE

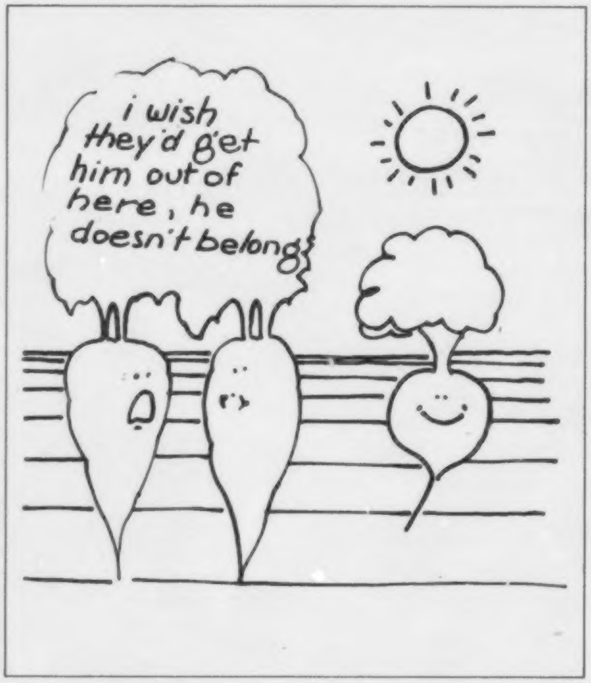
Prejudice is an attitude or belief which is formed or held without really considering the facts. It could be for or against something or someone.

Actually we can be even more specific. A prejudiced attitude or belief is usually based upon faulty or incomplete information. It is "preconceived". Take the following example. Joe Brown is prejudiced against modern artists and prejudges them. If Joe anticipates meeting Tim Clarke, who is a modern artist, he will be inclined to dislike him *before* he even sees him, and he will expect to find certain characteristics in him. As a result, if Joe expects modern artists to be "feminine", he would be very surprised if Tim swaggered through the door looking for all the world like a middle linebacker of the Calgary Stampeders or the Edmonton Eskimos.

Actually, there are *positive* and *negative* prejudices. That is, people can be prejudiced against something or prejudiced in favor of something. You might be prejudiced against rock'n roll music but prejudiced in favor of Strauss waltzes.

Practically everyone has some prejudices, but this does not mean that all prejudices are harmful. Joe Smith may have a prejudice against lobsters (even though he may never have tasted one), but such a prejudice is not likely to hurt anyone. In fact such a prejudiced attitude is to all lobsters' advantage! But when we make up our minds that we will not like certain people because they belong to a particular race or ethno-cultural group, have a certain colour of skin or profess a particular religion, we are in the grip of a prejudice which hurts people.

One final term must be fully understood at this point. How does discrimination differ from prejudice? How are they related?


i wish they'd get him out of here, he doesn't belong!

DISCRIMINATION

Discrimination is prejudice **transmitted** *into actions. It is a definite behavior which is the* **result** *of a prejudiced attitude or belief.*

Let's expand on the definition above. A boy at school may be prejudiced against boys and girls with blond hair. If this remains his attitude, then he is simply prejudiced. If the boy teases these unfortunate people with blond hair (unfortunate only in the sense that they are victims of prejudice), or even beats them up, then he is guilty of carrying out an act of discrimination. Such action is unfavourable treatment; whereas prejudice is an attitude or state of mind, discrimination is definite action that results from such an attitude. If someone in your class rejected an Indian surgeon because of his skin color, that is discrimination. It would be unequal and unfavourable treatment of an individual because he is a member of a particular group.

Such actions would create inequalities between those who belong to a privileged category and those who do not belong. The categories which usually form the basis for discrimination include race, color, ethnic or national origin, religion, social class, age and sex. Here are more examples of discrimination.

1. Where white people are prejudiced against blacks or

Indians, they may try to prevent them from living in certain areas, using certain hotels, eating in certain restaurants, or even attending the same schools.

2. In Nazi Germany under Adolf Hitler, prejudice against the Jews resulted in the murder of almost six million Jews.
3. It is only in comparatively recent times that women in Canada and other Western democracies have had equal rights with men to vote, hold public office, or practice a profession.
4. In these examples the discrimination is obvious. But there is also "hidden" discrimination. Certain individuals may be refused employment or passed over for advancement. The reasons given may sound valid, but could be open to question when others applying at the same time are hired, or allowed to advance.

Think of other examples of discrimination, whether open or hidden.

Can You See Clearly Now?

In a previous activity you were asked to choose one out of six potential tenants for your home. Now that you understand fully such terms as *attitude, belief, prejudice,* and *discrimination,* can you see more clearly? Were your decisions discriminatory? Were they based upon prejudiced attitudes and beliefs?

If you were asked to re-do the exercise, would your decisions and the reasons for them be different? Why or why not?

PHASE 2:
MALE/FEMALE STEREOTYPING

Fat mice are always happy.

STEREOTYPING

Stereotyping means a fixed set of ideas, often exaggerated and distorted. It is a mental picture which regards all members of a group as being the same, allowing for little or no individuality or critical judgment.

Example: "All Scots are stingy with money."

DON'T LET STEREOTYPES WARP YOUR JUDGMENT![1]

Is a girl called Gloria apt to be better looking than one called Bertha? Are criminals more likely to be dark than blond? Can you tell a good deal about someone's personality from hearing his voice briefly over the phone? Can a person's nationality be pretty accurately guessed from his photograph? Does the fact that someone wears glasses imply that he is intelligent?

The answer to all these questions is obviously "No".

Yet, from all the evidence at hand, most of us believe these things. Ask any college boy if he'd rather take his chances with a Gloria or a Bertha, or ask a college girl if she'd rather blind date a Richard or a Cuthbert. In fact, you don't have to ask: college students have revealed, in questionnaires, that names conjure up the same images in their minds as they do in yours — and for as little reason.

And whereas we all think we know what an Italian or a Swede looks like, it is a sad fact that when a group of Nebraska students sought to match faces and nationalities of 15 European countries, they were scored wrong in 93 percent of their identifications. Finally, for all the fact that horn-rimmed glasses have now become the standard television sign of an "intellectual", optometrists know that the main thing that distinguishes people with glasses is just bad eyes.

The Dark World of Prejudice

Stereotypes, in other words, are a kind of gossip about the world, a gossip that makes us prejudge people before we ever lay eyes on them. Hence it is not surprising that stereotypes have something to do with the dark world of prejudice. Explore most prejudices (note that the word means prejudgment) and you will find a cruel stereotype at its core.

When prejudice is directed against people of a certain race, ethnic-cultural group, colour or religion, there is a tendency to lump together all members of the group and to think of them as types (stereotypes) rather than as individuals.

"When stereotypes exist", says Arnold M. Rose in a UNESCO booklet, *The Roots of Prejudice*, "an individual is judged, not on the basis of his own characteristics, but on the basis of *exaggerated* and *distorted* beliefs regarding what are *thought* to be the characteristics of his group. All members of the group are falsely assumed to be alike, exceptions being ignored or their existence denied."

However, stereotypes are not always negative or bad. If a *general idea* is based upon an *accurate experience* or a rational thought, it can help us to simplify the world. It can be a valuable shortcut in a world which is so busy on a day to day basis.

> "Stereotypes are one way in which we 'define' the world in order to see it. They classify the infinite variety of human beings into a convenient handful of 'types' towards whom we learn to act in stereotyped fashion. Life would be a wearing process if we had to start from scratch with each and every human contact. Stereotypes economize on our mental effort by covering up

> the booming, buzzing confusion with big recognizable cutouts. They save us the 'trouble' of finding out what the world is like — they give it its accustomed look."[2]

However, if a stereotype is based upon a few experiences, faulty information, vague ideas, or simple hearsay, then we reap the harvest of dark, horrible prejudice and discrimination.

Those fat mice cause all the trouble!

OVERGENERALIZATION

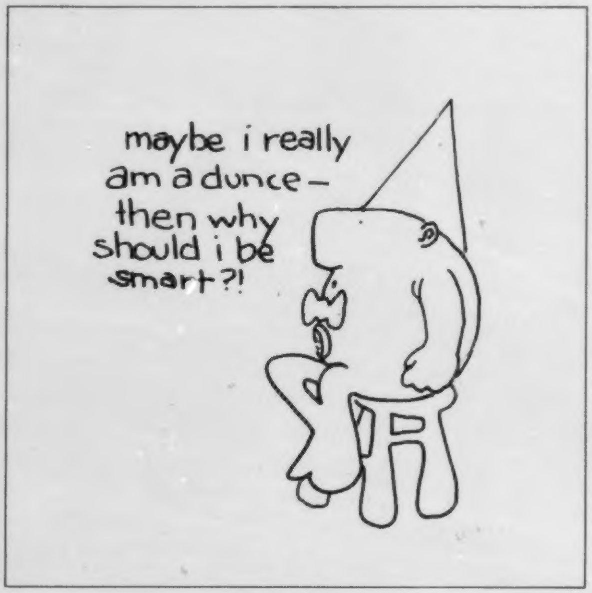
Overgeneralization (or overcategorization) occurs when a generalization or stereotype is too broad, to the point where it leads to distortion, prejudice, or discrimination.

The harmful effects of overcategorization can be seen in the following example. A young girl read a bedtime story about a Norwegian hero who was a giant of a man. She developed the notion that *all* Norwegians were huge giants and for years she was afraid of meeting someone from Norway. Stereotyping of this sort is bad because it *robs* people of their *individuality*.

The trouble is that stereotypes and overgeneralizations make us mentally lazy. They become for all people some of the time, and for some people all of the time, *substitutes* for observation and knowledge. Worse yet, stereotypes get in the way of our judgment, even when we do observe the world.

Each of us sees the world through our own eyes — through our own *experiences* and *ideas*. In other words, each of us has a point of view or *frame of reference*. The problem is not that each of us interprets the world differently through a frame of reference which is all our own. The problem occurs when our frame of reference is based upon faulty stereotypes, overgeneralizations and discrimination based upon prejudiced attitudes.

The fact of the matter is that prejudiced people see the world as *consistent* with their prejudices. Prejudiced people try to prove their invalid stereotypes and faulty generalization by *seeing* in the world *only what they want to see*. In this way a self-fulfilling prophecy provides a perfect justification for cruelty and neglect.


maybe i really am a dunce — then why should i be smart?!

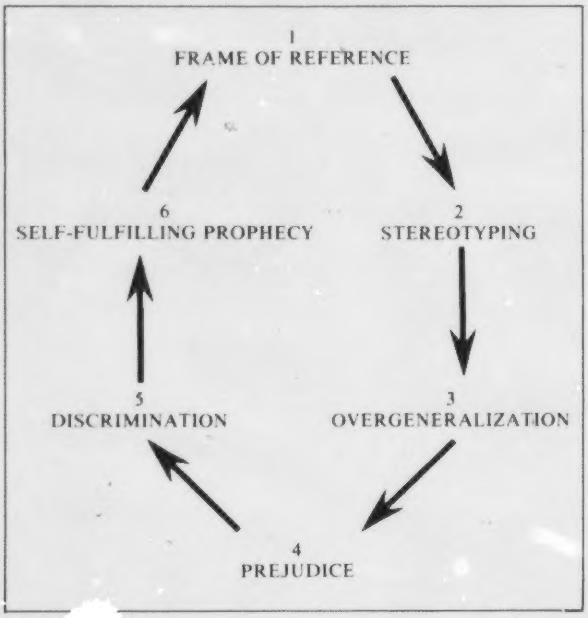
SELF-FULFILLING PROPHECY

When a person acts or is a certain way because he or she is* expected *to act or be a certain way, we call the result self-fulfilling prophecy.

Take the following example. Let's pretend that the whites in Alberta were not allowing the Indians to attend first-rate public schools. As a result, after several years of schooling the average Indian child is *less well educated* and *less motivated* than the average white child. Achievement tests demonstrate this. Now, this is a golden opportunity for the government or other officials to justify discrimination. Our leaders might say: "You see, Indians are stupid. Just look at the tests we gave them. These people are unteachable. See how clever we were when we decided against giving them a high quality education!"

And so people go on seeing the world as consistent with their stereotypes and prejudices. What they see in Indians is determined in part by what they expect to see. And the unfortunate Indians, having little other choice, begin to behave the way they are expected to behave. Differences to such overgeneralizations and self-fulfilling prophecies are merely dismissed as *exceptions*!

Let's tie together all that we have learned by making sure that you understand the following diagram.



T[illegible] yourself by explaining how prejudice and discrimination may be caused by *stereotyping*. If you really want to impress someone, administer the activity concerning male/female stereotyping which you just did. Then interpret and explain the results by using the above circle diagram.

But don't be trapped. Remember, the stereotyping diagram above is only one possible explanation or theory of what causes prejudice. There is more to it than that. There are other reasons for prejudice and discrimination. But we do have a very good start to an understanding of a growing problem in our world today.

LEARNING ACTIVITY 1:
The Magazine Advertisements

Students' Notes:

You have been asked to come back to an assigned class with the following information. Have ten advertisements with you which have been taken from newspapers or magazines and which show the following information:

a) a person or persons showing a new car

b) a person or persons showing toys, or an advertisement which shows children using toys

c) a person or persons demonstrating the effects of a cleaning agent

d) a person or persons showing where or what kind of work they might be involved in

e) any other advertisement which shows people involved in some kind of activity.

On the assigned day do the following with your material:

a) in your group decide which ten advertisements brought to class, best illustrate the directions given above

b) using the best of the advertisements (10) answer each of the questions given below:

   1. How significant is "sex" or "sexiness" to the message of the advertisement?

   2. How many of the products use a woman as a demonstrator or seller of the product? How many use a man in this role? Which products use men, and which products use women?

   3. Who is the central figure in the ad, a man or a woman? What characteristics does this person demonstrate to the reader of the ad? (Strength, wisdom, leadership are some examples.)

   4. In the toy advertisement, are the boys primarily male oriented or female oriented? What kinds of toys are obviously for girls and what kinds for boys? How does the advertiser convey this message?

What have you internalized?

As the result of a previous activity, you learnt that once a person has typecast the world, he or she tends to see people in terms of his or her standardized pictures. By using stereotypes, we "define" the world, and classify the people in it.

Here is a second experiment. A group of female college students were asked to read and evaluate several scholarly articles. Some of the women were told that their articles were written by male authors. The others were given *the same articles* but were told that they were written by females. The results revealed that the women rated the articles much higher when told that the authors were men. This was true even when the articles were about subjects typically regarded as very feminine such as elementary education.

We must conclude from this experiment that these women believed males to be superior when it came to scholarly writing. In other words female authors were thought to be inferior.[3]

Scientists agree that values, attitudes and beliefs are not inborn. We are *not born* with them. *We learn them.* Likewise, we learn a society's stereotypes and prejudices.

For example, let us look at the importance of what is called "atmosphere". All children grow up surrounded by specific individuals, events, influences, ideas, beliefs, and experiences. All of these things make up an atmosphere. He or she copies it or imitates it. A child learns what is right or wrong, good or bad; what is accepted or tolerated, as well as what is punished. If an individual's atmosphere includes prejudice and discrimination, very likely he will learn those same prejudices.

When an individual takes into account society's attitudes and norms in the process of forming personal attitudes, then he or she is said to have internalized them. The individual will be influenced by what is seen and heard, and by his or her own value system.

Help you across the street m'am?

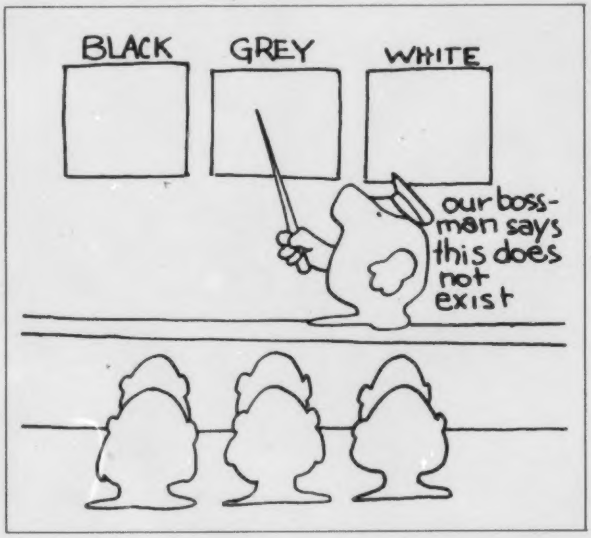
SOCIALIZATION

Socialization is the **learning and accepting** *of society's values, attitudes, beliefs, and stereotypes.*

When we are raised in a prejudiced society, we often accept those prejudices without even criticizing them. It is easy to believe that women aren't as smart as men if that is the stereotype held by the society at large. We tend *not to look* at supporting data critically and, without realizing it, we use the data as support for our own prejudice. Think back again to your gathering and discussion of magazine advertisements. The use of *indoctrination,* and even *propaganda,* must not be ignored.

In a study guide to prejudice and discrimination published by the Secretary of State, the authors discuss how prejudices are acquired. They say: —

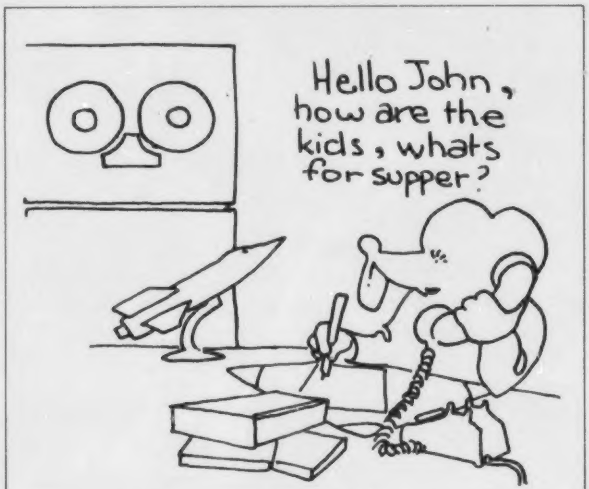
> "According to Arnold Rose in *The Roots of Prejudice:* "Parents teach prejudice to their children by their own behaviour, by their expressions of disgust, by forbidding certain associations, by their choice of observations, by their indications as to what is humorous or degrading, and so on."
>
> Similarly children may learn prejudices from teachers and others with whom they come into contact. This does not necessarily mean that parents or teachers deliberately set out to make the children prejudiced. Very often people do not realize that they are setting an example which the children will readily imitate. And yet the way a parent acts towards the immigrant family next door or the way a teacher treats the Jewish children in class is unconsciously adopted by children as the accepted form of behaviour.


BLACK
GREY
WHITE
our boss-man says this does not exist

INTERNALIZATION

Internalization means to make the prevailing norms, attitudes and ideas within society a part of one's own pattern of thinking.

There are also the extreme cases where parents, teachers and most members of a certain group set out deliberately to instil prejudice in children against another group of different race, colour or cultural background who live in the same area or country. This is a common practice in societies where there is segregation.


Hello John, how are the kids, whats for supper?

> Even where there is no segregation, suspicions and false ideas that groups have of each other may be passed on from generation to generation and accepted without examination or even serious thought.[4]

One social scientist, Aronson, author of a book called *The Social Animal* has written:

> "The prejudice against women that exists in our society is an example of a *non-conscious ideology* — that is, a set of beliefs that we accept implicitly but of which we are unaware, because we cannot even conceive of alternative conceptions of the world. In this culture, for example, we are socialized in such a way that we cannot even imagine a woman going out to work as a physicist or a crane operator while her husband stays home vacuuming the floor and taking care of the kids. If we were to hear of such a situation, we would leap to the conclusion that something was wrong with the husband. Why? Because such an arrangement is not held to be a real option in our society. Much as a fish is unaware that his environment is wet, we don't even notice the existence of this ideology because it is so totally prevalent.
>
> Recall the example in which little Mary received a Suzie Homemaker set (complete with her own little oven) for her birthday. By the time she was nine, she was conditioned to know that her place was in the kitchen. This was done so thoroughly that her father was convinced that "housewifery" was genetic in origin. This is no mere fantasy. Studies . . . indicate that, by age *five*, children have already developed clearly defined notions of what constitutes appropriate behaviour for women and men. This non-conscious ideology can have vast consequences for society. For example, . . . the vast majority of women who, in early childhood, acquired a traditional view of their sex role (that is, "a woman's place is in the home") opt not to seek advanced education; on the other hand, those women who had acquired a more equal view of sex roles show a much stronger tendency to aspire to advanced education."[5]

As a detailed example of how prejudice and discrimination can be caused by the *socialization* and *internalization* process, read carefully the following article. As you read, remember that *you* are a product of your society! Are *you* satisfied with those attitudes, beliefs, and values *you* have internalized and to which you have conformed?

DID SLEEPING BEAUTY REALLY NEED PRINCE CHARMING?[6]

The way we see ourselves is, to a large extent, governed by conditioning. The toys we play with, the books we read, the advertisements we see, all help to form and reinforce our sex-role beliefs. The following article written by Sarah Reid, which originally appeared in *Canada and the World,* explains this process.

For 16 years the beautiful princess lived in the castle, dancing, singing, learning to spin, and generally filling in time. On her 16th birthday she fell asleep for 100 years.

Riding through the forest on a hunting trip, a prince finds the enchanted castle and the beautiful princess. He kisses her. With that kiss she comes back to life. This is what she has been waiting for all her 116 years! Alive at last! She lives happily ever after of course.

Unfortunately too many women are modern-day Sleeping Beauties. Some are found by Prince Charming. Feeling that their lives are complete, they live in his shadow from then on. The saddest are those who, never having been kissed by the right prince, feel that their whole existence has been a failure. How much blame does Sleeping Beauty deserve for making these women feel this way?

She has had many accomplices. For centuries people have been conditioned to think of both men and women in certain ways. *Man may work from sun to sun, but woman's work is never done. A woman, a dog, a walnut tree; the more you beat them the better they be.* And we all know that the hand that rocks the cradle rules the world.

We are conditioned from birth to think of our roles in life in traditional ways. Girl babies are dressed in pink with frills and appliqued rabbits and kittens. Boy babies are dressed in blue appliqued with sailboats or trains. That's it in a nutshell — girls are soft and cuddly; boys are active and do things, such as sail or drive trains.

A 1972 Yale University study found that toys can be put into three classifications. 1. "Masculine" toys are more varied, more complex, require more thought. They usually demand greater activity and social contact. 2. "Neutral" toys are the most creative and educational toys. The study revealed that most "neutral" toys are purchased for boys. 3. "Feminine" toys are the simplest. They are toys that are used passively and require little physical activity. While little girls may be given "masculine" or "neutral" toys, little boys are seldom given "feminine" toys such as dolls or baking sets. They are looked down upon as "sissy".

BARBIE AND FRIENDS

In 1958 Barbie Doll was born. Barbie is a plastic model of how North America would like women to look. More recently, a male counterpart of Barbie has appeared. Big Jim is a doll who is not a doll. That is, in order to make a doll a "masculine" rather than a "feminine" toy, it has to have something other than the traditional "doll" image. Big Jim has muscles. He is a real he-man who climbs mountains, explores the Arctic, or practises karate. It is difficult to imagine Barbie engaged in such activities. Barbie's activities centre around her vast wardrobe of fashionable clothes.

Ken, Barbie's boyfriend, is a male doll too. But Ken is certainly not like Big Jim. Ken is one of Barbie's accessories as much as her dune buggy or sewing centre are accessories. In the tradition of Sleeping Beauty we have become accustomed to thinking of women as incomplete unless they have a boyfriend or husband. Big Jim has no girlfriend or wife. He doesn't need anyone else. Big Jim is the ideal male. He needs no female to complete his image of himself as Barbie needs a male to complete her self-image.

The other accessories for Barbie, and those for Big Jim, reinforce the message that boys do things, are active. It is enough for girls to be pretty and wear nice clothes.

Ken and Big Jim illustrate two accepted images of men. Ken is the man women are conditioned to see. He makes her more desirable in the eyes of other men; more of a woman in the eyes of other women. Big Jim is the man that men are conditioned to see in themselves. He is an independent individual, tough, needing nobody else, conquering frontiers and new worlds, and enjoying physical capabilities.

Psychologists agree that our first 5 years of life are among the most important. In these 5 years, attitudes and values are formed that will stay with us all the rest of our lives. The toys chosen for young children significantly influence these attitudes and values. Often the toys selected reinforce the traditional male/female patterns of behaviour. They also limit the acceptance of new ideas concerning this behaviour.

TEXTBOOKS

Once a child enters school and learns to read, the reinforcement of sex-role conditioning is greatly increased. Textbooks are a little more liberal than they were ten or even five years ago. Nonetheless women still are shown in a limited role.

For example, mothers in readers are always in the kitchen, doing the grocery shopping, hanging out clothes, or something similar. They are very seldom shown reading a book, going out to work, or even just watching television. Mothers are always busy doing all those motherly chores and proving that "woman's work is never done".

Readers aren't the only culprits. Math books start problems with: "Mary had to mail 28 party invitations with 8¢ stamps . . .", "Ann was baking a cake and needed 5 cups of flour . . .", "Sam raised 128 chickens for market . . .", or "Eric rode his bike 15 miles in 3 hours . . .". Why can't Mary or Ann raise chickens or ride bikes? Don't Sam and Eric like cooking or giving parties?

In spellers, we have the same problem. Girls are always shown watching as boys swing, run, or repair bicycles. Girls are shown crocheting, playing nurse, or having tea-parties with dolls. Girls who attempt to join in the action in these stories are usually met with such lines as " 'Oh Mom,' groaned Peter, 'We don't want to be bothered with a silly girl. She'll only spoil our fun and drag along behind us.' " What else does this passage teach besides how to spell?

BRONZE HAVE MORE FUN kit advertisement: Is this advertisement selling the suntan kit? Or is it selling the idea that if women use the sun-tan kit they will look as beautiful as the girl in the picture?

ADVERTISING

Finally we come to the most important form of sex-role conditioning — advertising. Advertising is important because it is all around us. Television, radio, magazine ads, and billboards tell us that certain perfumes, clothes, or toothpastes will give us more sex appeal and assure our popularity with the opposite sex. Smoking a certain "little cigar" will make any man attractive to women. And when it comes to smoking, women who smoke Virginia Slims are proving to the world that they are liberated.

Tom Sawyer wanted to get out of painting a fence. He tried to convince his friends that fence-painting was the greatest fun in the world. He succeeded so well that he had them lined up waiting for their turn with the paintbrush.

Some kitchen advertising is like Tom Sawyer's trick. We've all seen convenience-food commercials on television which try to convince women that creativity lies in boiling up a pot of rice. All humans need to be creative. The company obviously hopes to sell more rice by convincing a woman that boiling its rice is more creative than boiling another company's rice. Kitchen drudgery, rice-boiling, floor-washing, or dishwashing, when made to sound exciting and creative, become more bearable. These commercials try to make work that has to be done sound like work that is fun to do.

Advertising has many other tactics. It reinforces the traditional roles simply by assuming that they are natural. Thus, women's work is naturally cooking, laundering, or cleaning house. Men in advertising are reduced to the status of children. They are out playing in the snow and catching colds with the kiddies. They comment on the fresh smell of Tommy's sleepers while mother looks on fondly. By making men appear childish or foolish in affairs of the home, advertisers strengthen women's belief that housework is important. More than that, they try to suggest that it is more important than anything men do.

Watch television ads closely. You will probably find that in cases where men are shown doing "women's work", they excuse it to the audience. They say something like, "While my wife was in the hospital having our baby . . .". Do men never help with the housework when wives are at home?

One of two things will happen in the commercials where a man does housework. (1) He makes such a miserable job of the laundry or whatever that in the end he has to be rescued. His wife or his mother-in-law, who understands these difficult chores much better than a mere male can, takes over. (2) He discovers that washing floors, for example, is terrifically easy with Product X. He'd better watch out, he announces. If his wife discovers he can do this, she'll have him doing it all the time.

Toys, books, the media, and even folklore — all try to create separate worlds for men and for women. Man's world is the real world — the world of business, finance, nature. Woman's world is a small world revolving around the world of men. Women are the tidiers, the cooks; they look after men. If they work outside the home, they are the typers, the filers; they are the boss's memory. They are the nurse rather than the doctor; the stewardess rather than the pilot. And the media tell us that this is women's rightful position in relation to men. Sleeping Beauty has a lot to answer for.

For Discussion

1. Go through your textbooks for this year, and those for lower grades, looking for examples of sex-role conditioning. Discuss what effect these textbooks have had on your image of yourself. On your image of the opposite sex.
2. For one week watch television with paper and pencil in hand. How many commercials have examples of sex-role conditioning in them?

PHASE 3:
SOME THEORIES OF PREJUDICE

In the previous phase, we examined stereotyping in some detail. We saw how stereotyping is often a result of prejudiced actions, and leads to prejudiced actions.

In this phase we are examining some theories that social scientists have developed to explain why prejudice occurs. You should note that none of the following theories are satisfactory explanations in themselves. There appears to be no single cause of prejudice. Indeed, frequently the cause is related to a multitude of factors. However, these theories are useful for explaining some actions with which we are familiar.

A. The Prejudiced Personality

Complete the following story by having Edith describe to Archie her chance to go out to work. She really wants the job and she is going to try her best to convince Archie. Decide who will win the argument. What kinds of personalities do these two people have?

Is there any prejudice in Archie's personality?

LEARNING ACTIVITY 1:
Edith Wants To Say Something

Students' notes:

You are asked to read the following situation based on the characters in the popular television series, *All in the Family*, Edith and Archie Bunker. When you have read the article, complete the story as if you were the scriptwriter. Even if you are unfamiliar with the Bunkers, still complete the story. Your answers may provide an interesting contrast to those of your classmates.

> Edith Bunker comes home one evening with her characteristic show of excitement. She is so happy that she is bouncing all over the place, and shaking her arms in all directions.
>
> That afternoon, while she was in the grocery store, a friend had told her about a job in the neighbourhood. She was told that many women were going to apply for it. The pay was great, and it did not involve being away from home for very long each day.
>
> Edith would like to apply, but she knows that Archie is going to say no. However, she throws caution to the wind and decides to tell Archie and then apply.
>
> When she comes into the house, she finds Archie sitting in his favourite chair, squinting at a copy of the *Sports Illustrated*. But Archie is not really reading the article on the punt return averages in the National Football League.
>
> "The dumb Joey down at work," he thinks, "what does he think he's doin'? Just because his wife is going to get a promotion, he thinks that he doesn't have to work no more. Geez, with all that money coming into his house he'll be able to get that boat he's been talking about. So what does he do? Goes up to the boss and quits. Says he'll work part time somewhere. What kind of a man is he anyhow? No real man lets his wife work, not like these real men in this here book."
>
> Turning around, Archie sees Edith is bouncing around and obviously anxious to say something. He thinks he should let her talk and be done with it. His concentration is gone now anyway.
>
> "What is it, Edith? Hurry up now, so's I can finish this story here."

Archie Bunker has become one of the most well-known personalities on North American television. After all, he has been telling us of his attitudes, beliefs and prejudices for over five years. To most of us, Archie is a humorous, bigotted character who keeps "Edith" in her place, and puts other people "where they belong".

Archie is an excellent example of what social scientists have termed the prejudiced, or authoritarian personality. Such a personality is described on the following page. As you read the characteristics that are listed there, ask yourself how many of them apply to Archie. He is surely one of TV's most prejudiced persons.

Social scientists tell us that prejudiced personalities really do exist. They are usually people who are *insecure and anxious*, rather than *relaxed and trusting*, and for them an attitude of prejudice becomes an important part of their lives.

Like Archie, many of these people are fairly low in the socio-economic hierarchy. They have a great need to feel "better" than other people.

Family Background

Some authoritarian or prejudiced type personalities can be traced back to early childhood experience within their families.

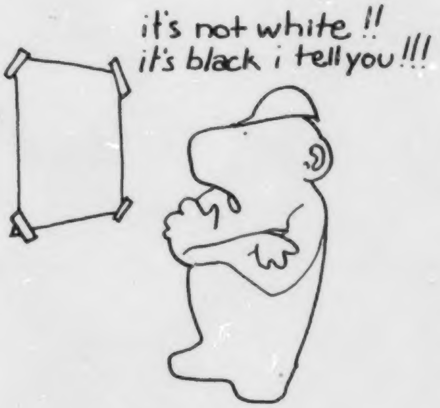
Such families can be characterized by —

1. Harsh and threatening parental discipline.
2. Withdrawal of love as a major way of producing obedience from a child.
3. Very insecure and dependent children.
4. Children who are afraid of their parents, and who are also hostile towards them.
5. Adults who themselves display a high degree of anger and prejudice.

Individuals who come from such families frequently direct a great deal of anger at other groups within society, but at the same time maintain an outward respect for authority.

Other prejudiced persons, while not necessarily coming from this type of family background, may still have learned their prejudices on Mommy's or Daddy's knee. This is the *socialization* process, and contributes to the development of personality.

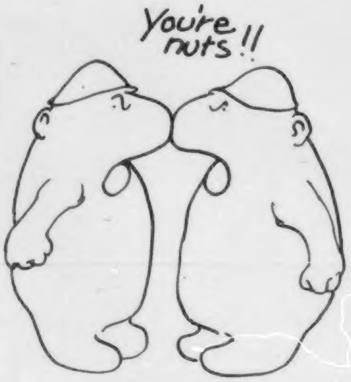
THE PREJUDICED PERSONALITY


it's not white !!
it's black i tell you !!!

1. Rigid in belief

Listen here Tommy.... Men don't have long hair!

2. Possesses traditional and unchanging values



3. Intolerant of weakness (in himself as well as in others)

you need this spankin' Tommy!

4. Believes in punishment

5. Suspicious

Jump??! yessir... How high!

6. Respectful of authority to an unusual degree.

B. Frustration: The Scapegoat Theory

The following activity introduces another theory of prejudice — the frustration or scapegoat theory.

LEARNING ACTIVITY 2:
Driving Down the Highway

Students' Notes:

Read the following selection and complete the questions which are at the end of it.

> The Smith Family is driving down the highway, rapidly gaining on a car traveling at a much slower speed. Suddenly, Mr. Smith watches in astonishment as the car ahead veers to the left without signalling. Mr. Smith has to protect himself by slowing down and turning to the right.
>
> Smith verbally abuses the driver ahead. It is almost as though he believes the other driver can hear him through two car windows, across almost two hundred feet of highway. Bruising his knuckles on the steering wheel only makes his choice of adjectives more descriptive and his point of view stronger.
>
> Feeling satisfied that all of this action has had its effect, Smith makes a concluding comment, "What else do you expect of women drivers? I could have told you it was a woman before she even made that stupid move."
>
> "But daddy," says Julie, who is riding in the back seat, "that was Bill Johnston from down the street."
>
> "No matter. Any woman I ever see drives like that."

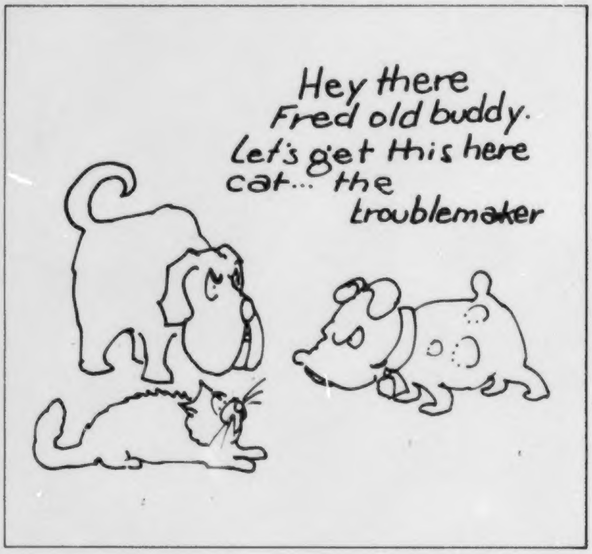
a) Why would Smith make the connection between a reckless driver and a woman?

b) Would Smith's comments about women drivers be accurate? Are they generalizations?

In this exercise, Mr. Smith is definitely prejudiced against female drivers, even after his daughter points out that he has mistaken the identity of the driver. In this case, women drivers become the scapegoat for his frustrations.

The frustration or scapegoat theory states that prejudice in some cases is closely related to frustration. When a person feels frustrated or helpless and angry, he or she may well take out that anger on a helpless or innocent bystander. We are all familiar with the man who has an argument with his boss, and who comes home and kicks the cat. In this case, the cat becomes the equivalent of a scapegoat.

In the case of prejudice, a person affected deeply by economic trends, as for example, the case of someone who suddenly becomes unemployed, may well take out his or her anger and frustration on a minority group.


Hey there Fred old buddy. Let's get this here cat... the troublemaker

SCAPEGOATING

The process of singling out an individual, group, or object, upon whom **blame** *for the mistakes or crimes of others is thrust, is called scapegoating. The scapegoat is partly or wholly* **innocent.**

This minority group will be frequently powerless and innocent. Nevertheless, its members will be forced to suffer the consequences for circumstances which are not their fault.

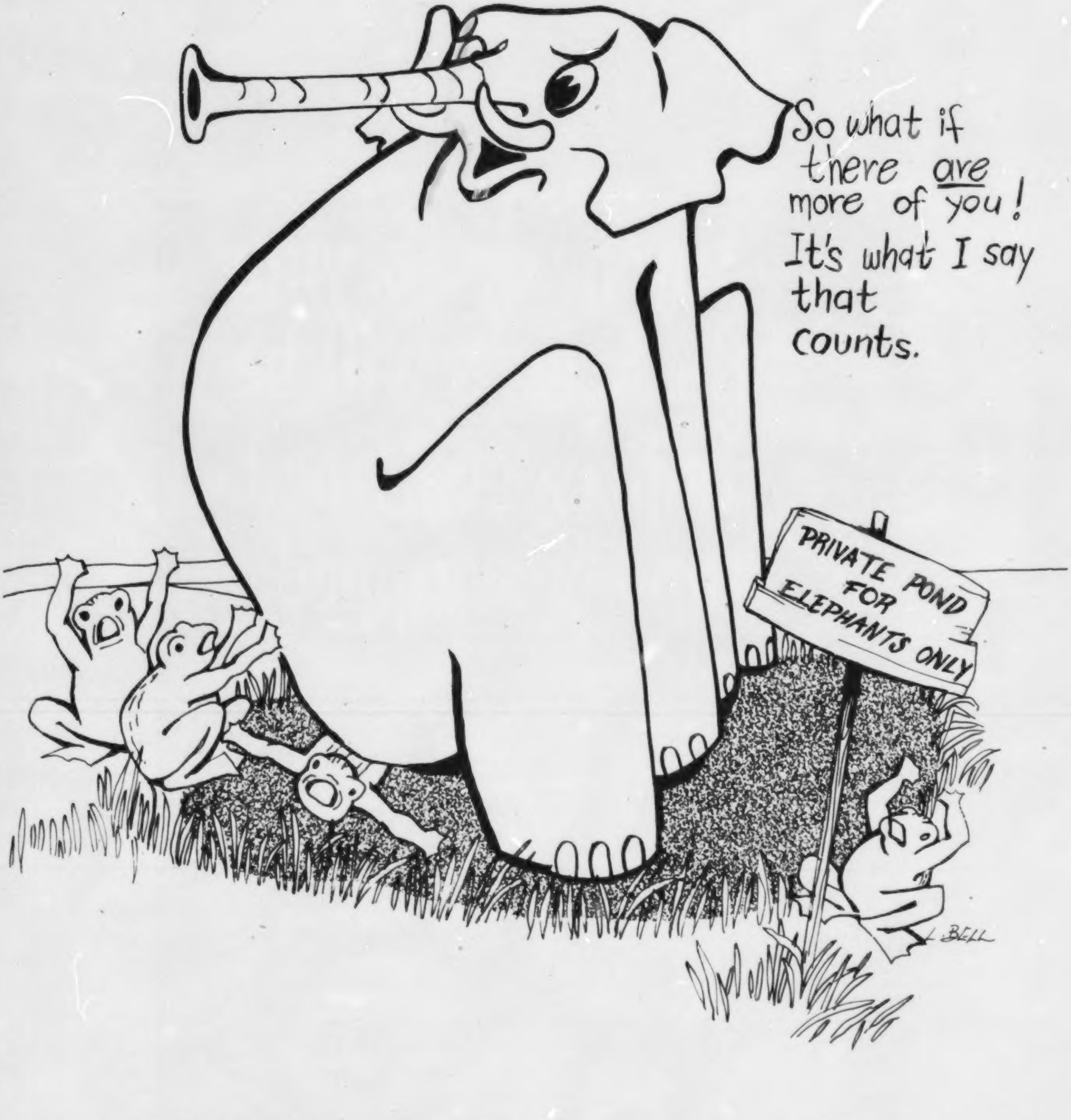
In Nazi Germany, the Jews became scapegoats for the economic and political troubles that were affecting Germany at that time. Indeed, much anti-semitism is a result of scapegoating.

In the Southern United States, blacks were frequently the victims of scapegoating. Gordon Allport, who has written the classic book on prejudice, entitled *The Nature Of Prejudice*, writes of how, between 1882 and 1930, the number of lynchings of blacks in any given year could be predicted according to the price of cotton during that year. As the price of cotton decreased, the number of lynchings increased. In short, as people experienced an economic depression, they probably experienced a great many frustrations which they took out on members of the black minority group, by violent means.

A scapegoat then is a target for collective hostility, and is frequently poor and ill-fated.

C. Competition

The authoritarian or prejudiced personality theory and the frustration theory of prejudice are both


So what if there are more of you! It's what I say that counts.
PRIVATE POND FOR ELEPHANTS ONLY
L. BELL

MINORITY

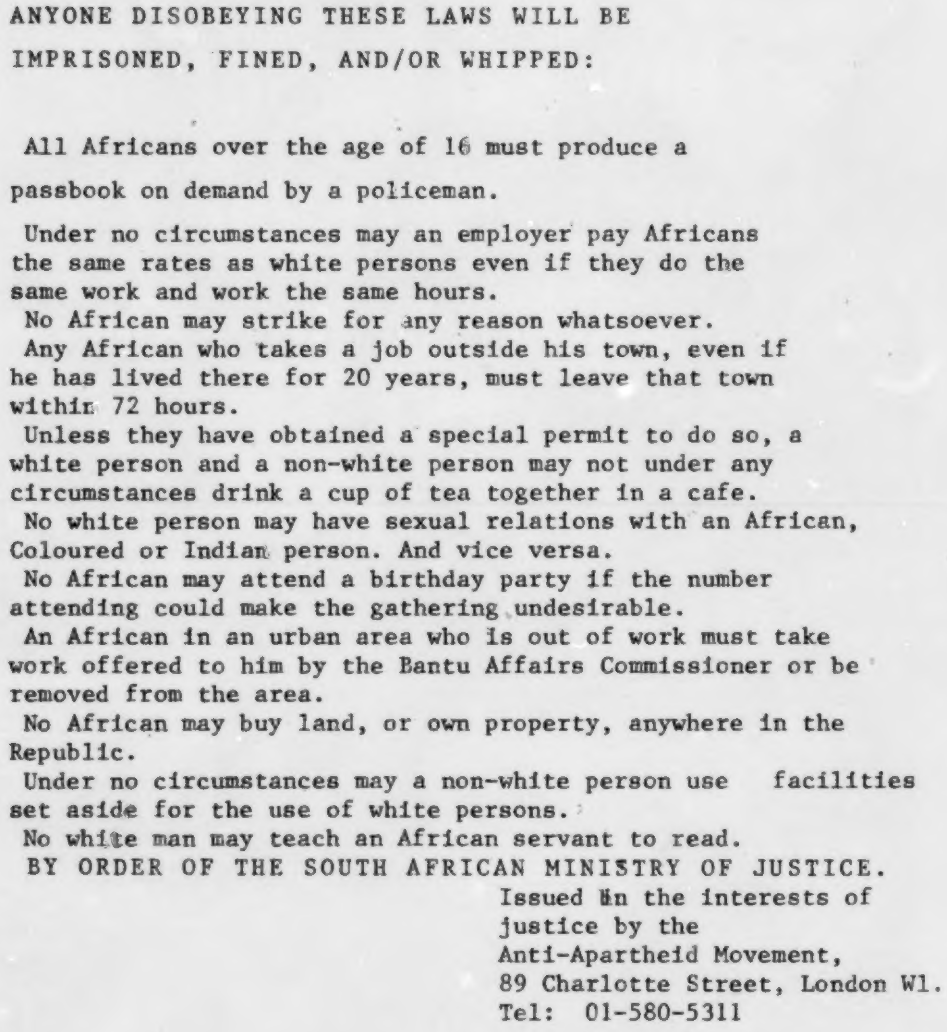
A minority group can be defined by referring to its relatively powerless position vis-a-vis other groups in a society. For example, blacks in South Africa, although numerically a majority, have very little power in comparison with whites in that country. Members of a minority group usually experience a wide range of discriminatory treatment, and are related to fairly low status positions.

psychological theories. In other words, they relate back to the psychology of the individual.

The theory of competition relates to the economy of a society. In a society where valued resources are scarce, and not distributed equally, then people will be in competition with each other for those resources. Hence, a dominant group might try to exploit a minority group in order to gain some material advantage.

This theory then offers an explanation for slavery. In the Southern United States, blacks were exploited and used as cheap labour in order for the slave owners to expand their fortunes. Even in a non-slave society, a majority group might exploit members of a minority group by paying them inadequate wages in order to gain larger profits.

Look at the following list of statutes and regulations issued at various times by order of the South African Government. They demonstrate how a group may be exploited for economic reasons.



ANYONE DISOBEYING THESE LAWS WILL BE
IMPRISONED, FINED, AND/OR WHIPPED:

All Africans over the age of 16 must produce a passbook on demand by a policeman.

Under no circumstances may an employer pay Africans the same rates as white persons even if they do the same work and work the same hours.

No African may strike for any reason whatsoever.

Any African who takes a job outside his town, even if he has lived there for 20 years, must leave that town within 72 hours.

Unless they have obtained a special permit to do so, a white person and a non-white person may not under any circumstances drink a cup of tea together in a cafe.

No white person may have sexual relations with an African, Coloured or Indian person. And vice versa.

No African may attend a birthday party if the number attending could make the gathering undesirable.

An African in an urban area who is out of work must take work offered to him by the Bantu Affairs Commissioner or be removed from the area.

No African may buy land, or own property, anywhere in the Republic.

Under no circumstances may a non-white person use facilities set aside for the use of white persons.

No white man may teach an African servant to read.

BY ORDER OF THE SOUTH AFRICAN MINISTRY OF JUSTICE.

Issued in the interests of
justice by the
Anti-Apartheid Movement,
89 Charlotte Street, London W1.
Tel: 01-580-5311

Discussion Questions

In South Africa, this system is called "apartheid". Look up the definition of this word in your dictionary.

What do you think would happen if Africans and white persons were paid the same rates for the same work?

Why do you think that whites and non-whites are not allowed to drink even a cup of tea together in a cafe?

How would you feel if you were a black African in this situation?

The competition theory, as well as explaining why a group may be exploited, also may be used to sometimes explain conflict between minority groups. If the members of such groups are all poor, then they may be in conflict with each other for the necessities of life such as food, shelter, and employment. Thus, an ethnic minority may well be the subject of attack by members of an ethnic majority.

For example, after the Canadian Pacific Railway had been built in 1885 many Chinese labourers, who had been brought into Canada from the United States and China for this purpose, were out of work. As they "scrambled for the pickings", there developed a great deal of violent anti-Chinese feeling, and amongst other things, labour unions across the country demanded legislation prohibiting the use of Chinese labour.

Rationalization

Individuals may feel very prejudiced toward minority group members, for reasons of economic competition or because they have authoritarian personalities, yet still regard themselves as decent fair-minded people. How does this happen?

It happens because individuals will think up or accept some explanation which justifies their prejudice. A rationalization then is an escape mechanism whereby a person will make up an excuse for his or her behaviour rather than recognize the true reasons behind it.

Rationalizations come in all kinds of varieties. Consider the following statement made by a Member of Parliament to the Canadian House of Commons in 1883, to justify the continued exploitation of the Chinese labourers in the building of the railway.

> "A Chinese can live like a prince on fifteen cents a day, while a white man cannot live on less than one dollar."

Other similar rationalizations are:

> "Blacks shouldn't be given high wages because they will only waste their money on trashy things, and will think that they are better than they are."

> "If you give an Indian a decent paying job he will only drink his money away, and not show up for work anyway."

Notice the racial stereotypes that are inherent in these statements.

Prejudiced people see the world in ways that are consistent with their prejudice. Take the following conversation quoted from Allport's *The Nature of Prejudice.*[7]

Mr. X:	The trouble with the Jews is that they only take care of their own group.
Mr. Y:	But the record of the Community Chest campaign shows that they give more generously, in proportion to their numbers, to the general charities of the community, than do non-Jews.
Mr. X:	That shows they are always trying to buy favour and intrude into Christian affairs. They think of nothing but money; that is why there are so many Jewish bankers.
Mr. Y:	But a recent study shows that the percentage of Jews in the banking business is negligible, far smaller than the percentage of non-Jews.
Mr. X:	That's just it; they don't go in for respectable business; they are only in the movie business or run night clubs.

In this conversation, note that there is nothing favourable that Mr. Y. can say about the Jews which will be believed by Mr. X. Mr. X. makes no attempt to consider the facts, he makes no attempt to be fair. He merely uses every item of positive information from which to launch a new negative attack. In effect Mr. X. is a deeply prejudiced person. His mind is made up, and he is immune to information that attempts to give a more balanced presentation of facts.

Yet other rationalizations for prejudice may be based on the *well-deserved reputation* of a group. For example, a person may look to the history of the Jews and say, "If they've been victimized throughout their history, then they must have done something wrong." This is similar to the old saying, "There's no smoke without fire."

Another similar rationalization for prejudice is, "If those people don't want to get into trouble, why don't they just . . . (stay out of the headlines; keep their mouths shut; don't go where they're not wanted; or whatever)". Such suggestions imply that the behaviour standards for the two groups are different.

It is important to recognize that in most cases, groups do not *earn* reputations, neither are these reputations justified. Rather, they are forced on a group by others. However, sometimes as a result of the discrimination that a group suffers because of its "reputation" its members will react in a way that resembles the stereotype. This takes us back to the self-fulfilling prophecy and its results.

Conclusion

It is likely that all these theories play a part in the development of prejudice. Psychological factors which are conducive to prejudice may well come to the fore

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when economic factors are emphasized. In hard times, prejudiced personalities such as Archie Bunker, become even more outspoken. Frustrations which may not be apparent ordinarily, may become very evident under conditions of economic scarcity and deprivation. In such circumstances, rationalizations based on stereotyped notions of differences between people will flourish.

LEARNING ACTIVITY 3:
The Promotion

Students' Notes:

Read the following selection and complete the questions which are at the end.

> Frank, a long-time employee of Acme Trading Co., has applied for promotion to the position of senior buyer. He has been with the company for a long time and has high recommendations from his superiors. The only reason, he feels, which would prevent him from being given the job would be that somebody with more qualifications has applied.
>
> "There are not many people better qualified than I am," he says. "My past performance makes me a cert."
>
> In two weeks, however, Frank receives a letter telling him that the position is filled. Another person, with higher qualifications, has been found for the job.
>
> The Company's choice, he found out later, was Norma Jackson. Frank was furious. He has worked with Acme for 10 years. His record with the company is flawless. "Besides," he thought, "this Jackson character has no children and no responsibilities. What does she need that job for anyway? Her old man is making a bundle. I have kids to care for, and my wife doesn't work just to spend money like so many women. Big deal! They say she has a degree in marketing. The company shouldn't make decisions based on education. What about my responsibilities? Just what I've always said, women are always taking men's jobs away. Boy, am I going to raise a stink!"

a) What about Frank's arguments; do they make sense? Does Frank have a legitimate complaint?

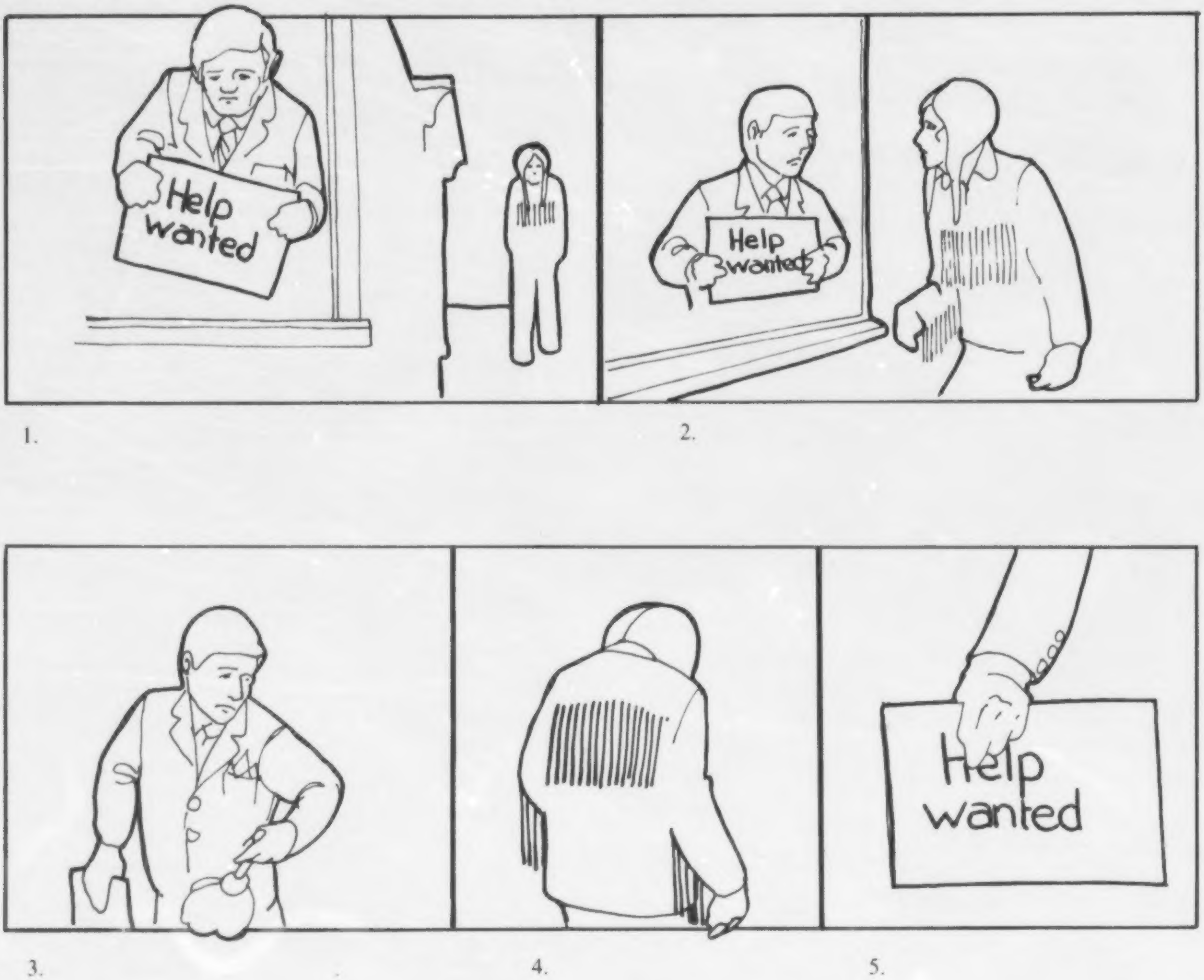
b) If you were the company president, would you have made a choice based on how many children a person has, or the responsibilities the candidate has? Would the candidate's financial responsibilities influence your choice for the position?

c) How do Frank's comments relate to some of the theories and terms that we have been discussing in this chapter?

PHASE 4:
ACTING OUT PREJUDICE: THE CONSEQUENCES

LEARNING ACTIVITY 1: Help Wanted

Study the cartoon below and then answer the questions which follow:



1. Suppose that you were the Indian. How would you feel about the above events?
2. Do you think the Indian has similar thoughts and feelings?
3. How do you suppose the employer feels about all this?
4. If you were the Indian, what would you do about a situation like this?

LEARNING ACTIVITY 2: Psychological Destruction

The effect of prejudice, especially if it is accompanied by a discriminatory action, is to *humiliate* a person. That person will feel helpless against the situation, and powerless to do anything about it. If such situations occur often enough, then very often the victims are psychologically destroyed.

For example, some years ago, an experiment with black children, some of whom were only three years old, demonstrated that they were convinced that being black was not a good thing. They did not want black dolls, believing that white dolls were prettier and generally superior. Only recently has black come to be called beautiful.

A South Asian child, aged four, whose parents originated from India, and who lived in Edmonton, Alberta, used to cry herself to sleep every night, wishing she were white. All her playmates were white and they had commented on her colour so often that her main desire in life was to be like them.

This is what prejudice does. It destroys one's sense of self. It leaves one feeling ashamed and rejected, with a feeling of frustrated anger.

I'm sorry, but we don't allow pigeons into Our Club.. your kind is far too hard on the Sculpture.

Read the following passage. It is from a book called *Under the Ribs of Death* by John Marlyn and tells the story of a Hungarian boy called Sandor (pronounced Shawndor) Hunyadi and his desire to be accepted by the prosperous English speaking world of WASPS.

UNDER THE RIBS OF DEATH[8]

Precisely at half past nine, he strode briskly into the office of the manager of the Real Estate Division. A tall, sad, lean man with a small greying moustache rose from behind his desk as he entered and with an affable "Mr. Hunter?" extended a sinewy hand, motioned to a chair, and offered him a cigarette.

The sound of his name, Alex thought as he seated himself, was like a song on this man's tongue, vowelled with a precise and beautiful clarity. His first impression of him was of an impeccable grooming; his second, during the brief but inevitable weather and state-of-business discussion, that there was something in the half smile which punctuated his remarks that made one feel he was smiling not with the desire to be friendly, or in self-appreciation, but rather as if he hoped and expected momentarily to be told something which would amuse him.

It was only an impression, but in the course of his business dealings Alex had developed a profound faith in this kind of almost unthinking assessment of people.

His eyes still intent upon the man's face, he took a deep breath and, rejecting the carefully thought-out introduction he had prepared, remarked that he had gone to considerable trouble to investigate the financial position of Imperial Crown Investment before deciding to inquire whether he might associate himself with it. Didn't Mr. Atkinson agree, he continued, that a young man had to be very careful of the company he kept?

There was silence.

For a moment he felt the irregular beating of his heart. Had he been too presumptuous? His joke, if one could call it that, was old and hoary but, applied to Imperial Crown, it was so outrageously inappropriate that it was . . .

He discovered to his astonishment that Mr. Atkinson was laughing, silently and sadly and not with his mouth at all, but with his body.

"Ah, my dear fellow," he said finally, and sank back into his chair. "So you investigated us?" He smiled and raised his cigarette to his lips.

"Hunter," he said reflectively. "Any relation of Colonel Hunter?"

Alex felt that he could not trust himself to speak. He shook his head.

"Well now," Mr. Atkinson continued. "Tell me something about yourself."

For the next few minutes Alex found himself facing a leisurely barrage of questions. He made several vain attempts to direct the conversation into business channels until it dawned on him that, for the time being at least, Mr. Atkinson was far more interested in his "people" than in his business career.

The questions grew more personal.

In addition to a number of other minor facts, he had now disclosed that his parents were both living, that he had a younger brother, that his father was a watchmaker, and that they lived on Selkirk Avenue. At the mention of Selkirk Avenue, he thought he detected a flicker of expression in the man's eyes, too transient to be interpreted.

At the next question, framed in the same courteous, almost off-hand manner as the others, he felt the colour mounting in his cheeks. He cleared his throat.

"Hungarian," he said.

The silence in the room was edged with old fears that set him trembling, with suddenly remembered North End talk of discrimination beyond the invisible barrier at Portage and Main; talk which he had always disregarded as having no possible reference to himself, but only to half-qualified, dime-a-dozen clerks. For nine years Nagy had been beating it into his head that this kind of prejudice was a luxury no businessman could afford, and he had come to believe it, even though he still found it distasteful to deal with North End people. Business came first. Your personal feelings were of no consequence. And it was true. He had corroborated it himself hundreds of times in relations with the builders' supply houses, with the bank, with inspectors and lawyers and salesmen.

Was he mistaken about the man's motives? He might possibly be; he knew that he was unusually sensitive on this point. He fought back his apprehensions and waited while the man across the desk very slowly lit another cigarette.

Another question. Under the meticulously clipped moustache he saw the sad lips begin to form it. It hung in the air, and with its utterance there was no longer any room for doubt. And yet he should have expected it; it was a logical extension of what had gone before . . . Hunter was scarcely a Hungarian name.

"Hunyadi", he said, as much to himself as in answer to the man sitting across from him, who surveyed him with no

affability now and no sadness, but quite dispassionately, with all expression drained from his face.

Alex wiped his palms on his knees. He felt it again and was surprised that it should be the same, the same uncoiling disgust, the revulsion he could not bring himself to direct outward but must turn upon himself. And there was nothing to do or say — only to sit and watch the long, slender fingers crushing a fresh cigarette into an ashtray, absently and yet thoroughly until it was pulverized.

In his ears there still rang the vowelled vulgarity of that last question, a vulgarity that seemed suddenly ineradicable and universal and that would plague him forever; that filled him with a loathing for himself so deep that he could only think of running out and crawling back into Nagy's office, to draw the blind and sit there, dark and secure behind his desk.

Mr. Atkinson had risen. Alex reached for his hat. "So it's your policy . . ." he began, as the door opened and a girl with a stenographer's notebook appeared.

Mr. Atkinson motioned to her to be seated. He looked up. "I have no recollection of having discussed policy, Mr. . . . Hunter," he remarked.

Alex stopped for a moment in the doorway. What was he going to say? It didn't matter.

It was cool outside. But at the first breath of air he felt his stomach heave. He swallowed and crossed over to a cafe where, after ordering coffee, he sat down and stared vacantly before him. Another version of Humpy Ya Ya; more refined, that was all . . . He saw them again over his shoulders, in the sunlight with their mouths open red and their white teeth gleaming. Hunky, Humpy Ya Ya . . .

Discussion Questions

1. What happened to Alex Hunter?
2. Role-play this situation or a similar one and see how you would feel if this happened to you.
3. Would you ever change your name to be accepted better by a dominant group?
4. Did you know that the Hungarians were discriminated against when they first came to Canada?
5. What other ethnic groups who are white have also been discriminated against in this country?

Even though Alex is a grown man at the time of his interview, notice how he can still remember the taunts of the other children from his childhood. The kind of prejudice that we may have to suffer as children may stay with us for all of our lives. Read the following story. Dick Gregory is now a famous Negro comedian in the United States. His childhood, however, was a far different matter. This story gives us another inside look at how it feels to be a victim of prejudice.

As you read the following experience, written by Gregory, think about and answer these questions:

1. Why do you suppose Dick Gregory liked Helene Tucker?
2. Do you think that he was treated this way only because of his colour, or were there other things too that led to this experience?
3. Does the story *illustrate* any of the "reasons or causes" of prejudice which you have become acquainted with in previous learning activities?
4. Provide specific *examples* of how the young boy was psychologically destroyed.
5. Have *you* ever been a victim of a prejudiced person or situation? If so, how did you feel about it at the time? What did you do about it?

NIGGER[9]

by Dick Gregory

I never learned hate at home, or shame. I had to go to school for that. I was about seven years old when I got my first big lesson. I was in love with a little girl named Helene Tucker, a light-complexioned little girl with pigtails and nice manners. She was always clean and she was smart in school. I think I went to school then mostly to look at her. I brushed my hair and even got me a little old handkerchief. It was a lady's handkerchief, but I didn't want Helene to see me wipe my nose on my hand. The pipes were frozen again, there was no water in the house, but I washed my socks and shirt every night. I'd get a pot, and go over to Mister Ben's grocery store, and stick my pot down into his soda machine. Scoop out some chopped ice. By evening the ice melted to water for washing. I got sick a lot that winter because the fire would go out at night before the clothes were dry. In the morning I'd put them on, wet or dry, because they were the only clothes I had.

Everybody's got a Helene Tucker, a symbol of everything you want. I loved her for her goodness, her cleanness, her popularity. She'd walk down my street and my brothers and sisters would yell, "Here comes Helene," and I'd rub my tennis sneakers on the back of my pants and wish my hair wasn't so nappy and the white folks' shirt fit me better. I'd run out on the street. If I knew my place and didn't come too close, she'd wink at me and say hello. That was a good feeling. Sometimes I'd follow her all the way home, and shovel the snow off her walk and try to make friends with her Momma and her aunts. I'd drop money on her stoop late at night on my way back from shining shoes in the taverns. And she had a Daddy, and he had a good job. He was a paperhanger.

I guess I would have gotten over Helene by summertime, but something happened in that classroom that made her face hang in front of me for the next twenty-two years. When I played the drums in high school it was for Helene and when I broke track records in college it was for Helene and when I started standing behind microphones and heard applause I wished Helene could hear it, too. It wasn't until I was twenty-nine years old and married and making money that I finally got her out of my system. Helene was sitting in that classroom when I learned to be ashamed of myself.

It was on a Thursday, I was sitting in the back of the room, in a seat with a chalk circle drawn around it. The idiot's seat, the troublemaker's seat.

The teacher thought I was stupid. Couldn't spell, couldn't read, couldn't do arithmetic. Just stupid. Teachers were never interested in finding out that you couldn't concentrate because you were so hungry, because you hadn't had any breakfast. All you could think about was noontime, would it ever come? Maybe you could sneak into the cloak-room and steal a bite of some kid's lunch out of a coat pocket. A bite of something. Paste. You can't really make a meal of paste, or put it on bread for a sandwich, but sometimes I'd scoop a few spoonsful out of the paste jar in the back of the room. Pregnant people get strange tastes. I was pregnant with poverty. Pregnant with dirt

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and pregnant with smells that made people turn away, pregnant with cold and pregnant with shoes that were never bought for me, pregnant with five other people in my bed and no Daddy in the next room, and pregnant with hunger. Paste doesn't taste too bad when you're hungry.

The teacher thought I was a troublemaker. All she saw from the front of the room was a little black boy who squirmed in his idiot's seat and made noises and poked the kids around him. I guess she couldn't see a kid who made noises because he wanted someone to know he was there.

It was on a Thursday, the day before the Negro payday. The eagle always flew on Friday. The teacher was asking each student how much his father would give to the Community Chest. On Friday night, each kid would get the money from his father, and on Monday he would bring it to the school. I decided I was going to buy me a Daddy right then. I had money in my pocket from shining shoes and selling papers, and whatever Helene Tucker pledged for her Daddy I was going to top it. And I'd hand the money right in. I wasn't going to wait until Monday to buy me a Daddy.

I was shaking, scared to death. The teacher opened her book and started calling out names alphabetically.

"Helene Tucker?"

"My Daddy said he'd give two dollars and fifty cents."

"That's very nice, Helene. Very, very nice indeed."

That made me feel pretty good. It wouldn't take too much to top that. I had almost three dollars in dimes and quarters in my pocket. I stuck my hand in my pocket and held onto the money, waiting for her to call my name. But the teacher closed her book after she called everybody else in the class.

I stood up and raised my hand.

"What is it now?"

"You forgot me."

She turned toward the blackboard. "I don't have time to be playing with you, Richard."

"My Daddy said he'd . . ."

"Sit down, Richard, you're disturbing the class."

"My Daddy said he'd give . . . fifteen dollars."

She turned around and looked mad. "We are collecting this money for you and your kind, Richard Gregory. If your Daddy can give fifteen dollars you have no business being on relief."

"I got it right now, I got it right now, my Daddy gave it to me to turn in today, my Daddy said . . ."

"And furthermore," she said, looking right at me, her nostrils getting big and her lips getting thin and her eyes opening wide, "we know you don't have a Daddy."

Helene Tucker turned around, her eyes full of tears. She felt sorry for me. Then I couldn't see her too well because I was crying, too.

"Sit down, Richard."

And I always thought the teacher kind of liked me. She always picked me to wash the blackboard on Friday, after school. That was a big thrill, it made me feel important. If I didn't wash it, come Monday the school might not function right.

"Where are you going, Richard?"

I walked out of school that day, and for a long time I didn't go back very often. There was shame there.

Now there was shame everywhere. It seemed like the whole world had been inside that classroom, everyone had heard what the teacher had said, everyone had turned around and felt sorry for me. There was shame in going to the Worthy Boys Annual Christmas Dinner for you and your kind, because everybody knew what a worthy boy was. Why couldn't they just call it the Boys Annual Dinner? Why'd they have to give it a name? There was shame in wearing the brown and orange and white plaid mackinaw the welfare gave to 3,000 boys. Why'd it have to be the same for everybody so when you walked down the street the people could see you were on relief? It was a nice warm macinaw and it had a hood, and my Momma beat me and called me a little rat when she found out I stuffed it in the bottom of a pail full of garbage way over on Cottage Street. There was shame in running over to Mister Ben's at the end of the day and asking for his rotten peaches, there was shame in asking Mrs. Simmons for a spoonful of sugar, there was shame in running out to meet the relief truck. I hated that truck, full of food for you and your kind. I ran into the house and hid when it came. And then I started to sneak through alleys, to take the long way home so the people going into White's Eat Shop wouldn't see me. Yeah, the whole world heard the teacher that day, "We all know you don't have a Daddy."

Have you answered the four questions posed to you at the beginning of the story? If so, then consider the following idea. Some people say that Dick Gregory lives in the United States. He's a Negro. Canadian people are not as prejudiced! *Don't bet on it.* Read the words of Maria Campbell, a Canadian half-breed. These words are from her book entitled *Half-Breed* printed in 1973. You will be asked to answer several questions after you have read her personal thoughts and feelings.

HALF-BREED[10]

I'd often see Indian people in the town. Sometimes they'd come into the restaurant where I worked, but I never tried to be friendly. Most of the time they were drunk, and sometimes they would get into fights. They would leave their children in their cars, or on the street, and sit in the bar for hours. I saw white people do the same thing too, but I didn't give a damn about them. Many of the young girls came to the restaurant, and the white men would make crude jokes and try to pick them up. Many times I burned with rage and hatred, but I tried to suppress these emotions. But it was hard, and once I hit a man with a pop bottle and cut his head because he was pawing a young girl.

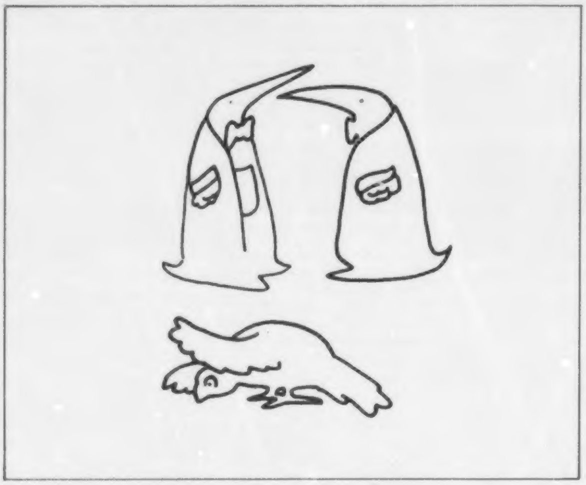
There was another time when two little Indian boys came in. They were about four and eight years old. The place was nearly full, and in order to reach the bathroom they had to walk the length of the restaurant. About halfway down the room sat a group of white men who had just come out of the bar, drunk and noisy. The little boys caught my eye as soon as they walked in. The mother had come in with them, but when she saw all the people she stayed outside. The children stood there, tiny, ragged, and big-eyed. They looked so much like my little brothers a lump came to my throat. As they started down the aisle one of the men yelled, "Watch it! The bow and arrows are coming." The older child stopped for a second when everyone started to laugh, put his arm around his little brother and, with his head up, continued walking. The men laughed at them and the younger boy started to cry and they ran the rest of the way. I shouted at the men to stop. I was so angry I could scarcely speak. The place became very quiet. No one looked at me when I ran to the washroom and brought those little boys out. The little one was crying and I carried him out to the car. I didn't say anything to their parents — I just wanted to go away and forget the whole incident. Every so often the memory would come back of that little boy with his arm around his brother, and each time it filled me with frustration, hopelessness and despair. I might have blamed the parents for being too gutless, but how could I? Deep down inside I understood why they were afraid, because I was afraid too, only I showed my fear in a different way.

Discussion Questions

Now that you have read and thought about the Canadian example, answer the following questions.

1. In what ways are the results or *effects* of this story *similar* to the story told by Dick Gregory?
2. How does Maria Campbell illustrate her *bitterness and disillusionment?*
3. Explain the following terms and give examples from the two accounts.
   a) loss of self-respect
   b) hopelessness and humiliation
   c) aggressive behaviour
4. Is there any indication in both accounts, that the victims accept that they must be somehow inferior to those who are in the dominant position? Explain how.

LEARNING ACTIVITY 3:
Is Anyone Really Superior?



PSYCHOLOGICAL CONSEQUENCES THE VICTIM

Loss of self-respect, feeling of humiliation and inferiority, insecurity, disillusionment, unhappiness, helplessness, hopelessness, frustration, fear, apathy.

What you are about to read really happened. A teacher in the United States gave her students a *personal* experience of what it is like to be a victim of prejudice. By doing this, the teacher probably destroyed prejudice among her students.

As you read about this experiment, answer the following questions.

1. How does the experiment illustrate each of the following aspects of prejudice?
   a) an atmosphere of socialization
   b) stereotyping
   c) internalization, conditioning, conformity.
2. Describe various psychological consequences of this experiment — on both students and teacher.
3. How does the experiment illustrate the "self-fulfilling prophecy" notion of prejudice?
4. What do you consider to be the greatest *lesson* of this experiment?

BROWN EYES — BLUE EYES[11]

It was an exercise that took two school days to complete — a 12-hour experience designed to last a lifetime.

It all began one April day when Jane Elliott told her class of third graders at the Riceville, Iowa, elementry school that brown-eyed people were superior to blue-eyed people. And when it was all over she had largely destroyed prejudice among her students.

In effect Mrs. Elliott — "the most creative teacher in America," to quote Bill Peters who put the experiment on film in the TV documentary, "The Eye of the Storm" — let the children taste the joys of superiority and the degradation of inferiority.

First Mrs. Elliott divided her class into brown and blue-eyed groups. Then with all the conviction she could muster she said: "Brown-eyed people are cleaner than blue-eyed people. They are more civilized than blue-eyed people. And they are smarter than blue-eyed people."

"PROOF" OF SUPERIORITY

She also praised every achievement of her brown-eyed students, pointing to their accomplishments as proof of brown-eyed superiority. At the same time weaknesses in the other group were highlighted. "It's just what you can expect from a blue-eyed person," she would say.

The brown-eyed children also were given privileges denied their blue-eyed fellow students, a factor that increased the sense of inferiority among the blue-eyes.

As the day wore on, the brown-eyed group excelled. Their scholastic achievement rates rose to a degree that was startling even to Mrs. Elliott. They were doing better than they had ever done before. At the same time, blue-eyed achievement rates dropped away sharply.

A weekend intervened during which Mrs. Elliott agonized over whether she should continue the experiment. The effect her claims had on the "inferior" group depressed her.

But by Monday morning she had decided to complete the experiment. When the class had assembled she looked at them steadily for a few moments then said bluntly: "I lied to you on Friday. Blue-eyed people are superior. Look at George Washington!" She then rattled off a string of famous names implying all had blue eyes.

The effect was startling. The brown eyes, their superiority and self-esteem dashed, wilted visibly. The blue eyes, as if a great weight had been lifted from them, soared to new heights.

Finally when it was all over, she asked her students why they had believed her superiority-inferiority assertions.

The answers were predictable. Because first of all she had told them, and they saw proof of the claim all around them.

The "superior" children were superior; they did read with greater fluency than the "inferior" children and they did complete their arithmetic exercises more speedily than the others. The teacher was right. Eye coloring did make a difference.

The results were very similar in each of the succeeding years — though it soon became well known that the experiment was only an exercise in the effects of discrimination. This was even the case among adults at the Iowa university recently.

ROLE PLAYING BECOMES REAL

Mrs. Elliott was asked to conduct the experiment at a summer seminar there for teachers. Those taking part knew all about Mrs. Elliott's experiment. Even so, what started out as an act, as role playing, became the real thing. They couldn't help themselves. They became trapped in the idea of being inferior, when so labelled.

Said a black participant afterwards, "I couldn't believe it. I saw white people acting in a way I'd never seen before. I saw 'me' in them time and time again."

Yet when in the "superior" group all these people performed exceptionally well.

To Mrs. Elliott these results have pointed out more than just the need to cease branding people as inferior. "It's vital to look on them, children in particular, as very capable. Then they will be capable," she says emphatically.

To further back this point, she told this writer of a case where a school principal left a series of numbers from 120 to 140 on a teacher's desk. The teacher, thinking the figures were the intelligence ratings of her students, believed she had been assigned a class of geniuses.

In the months that followed grades were particularly high, so that the principal felt he must congratulate the teacher on what he assumed was some outstanding teaching on her part.

"But it's only to be expected from such superior students," came the reply. "Why, you yourself gave me the list of intelligence ratings."

"Those weren't intelligence ratings," said the amazed principal. "They were the students' locker numbers!"

The fruitage, if one can express it that way, from Mrs. Elliott's Riceville experiments has been very encouraging.

Parents tell of personalities changed for the better; of aggressive children becoming considerate of others; of improved grades at school because of more positive attitudes; even of a belief among some that they can change the world for the better.

It seems that once children have suffered the indignities of "inferiority" they develop a compassion for others in a less fortunate position . . .

LEARNING ACTIVITY 4:
Who is the Real Victim?

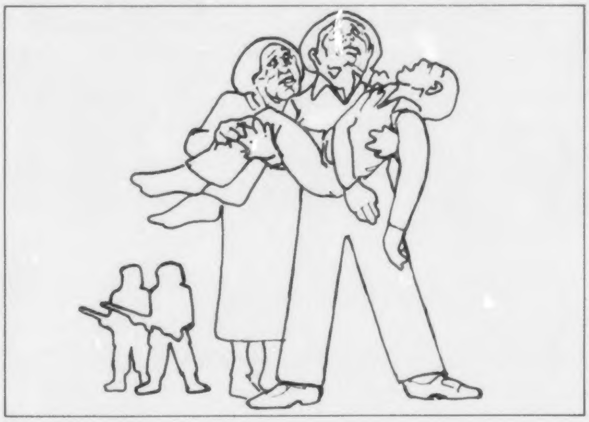
As you experienced in the previous activity, prejudice can become a source of human suffering, unhappiness and misunderstanding. Its most obvious effects are on the individuals and groups against whom the prejudice is directed. A further tragedy is the fact that a prejudiced act is also damaging to the *prejudiced person.* Psychologists believe that prejudiced people have *guilt feelings* (both consciously and unconsciously) which result in personal tensions and inner conflict. When a prejudiced person is filled with hatred, how can his or her thoughts and actions be anything but narrow and destructive?

You have already learned that prejudice becomes an outlet for *frustrated* or *insecure* people. Such actions are certainly not helpful, because such a person may blame others instead of trying to get at the root of his or her problems! And there is no greater human tragedy than ignorance in action!

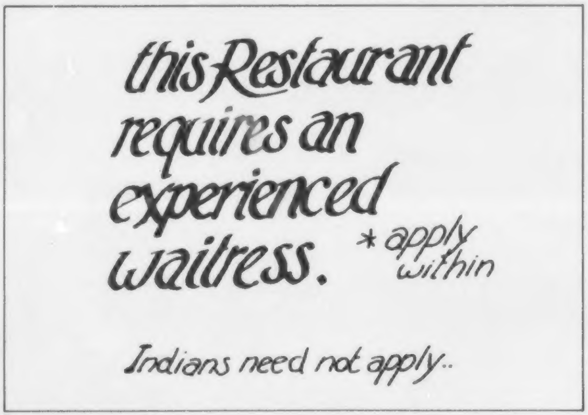
> Prejudice . . . "acts as a kind of blinder which prevents the person from seeing his real situation . . ."
>
> Hortense Powdermaker in *Probing Our Prejudices.*

Even more important, prejudice sets up *barriers* to *communication.* It cuts people off from each other. And as you already know, prejudice is the offspring of *ignorance* and *misinformation.* When prejudice exists, more than psychological consequences may be the result. Although many prejudices are probably quite harmless, the fact of the matter is that few people keep their prejudices to themselves. They are usually expressed through some kind of action, and the *more intense* the attitude the more it is likely to result in an *angry* or *hostile* action. In fact, there is a huge range of actions or energies which can be caused by prejudice. To help illustrate this fact, study the five degrees of *negative action* or discrimination listed below, and the examples or illustrations of these actions. Match the actions with the most appropriate illustration, (a) to (e).

1. Avoidance
2. Extermination
3. Talking
4. Physical Attack
5. Legal or Economic



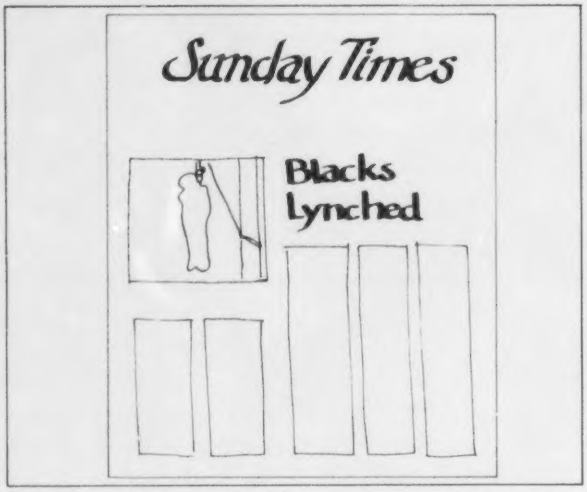
a.



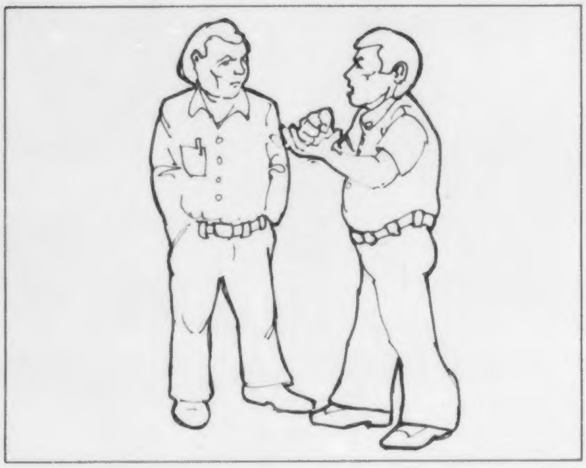
this Restaurant requires an experienced waitress. * apply within

Indians need not apply..

b.



c.



d. *"If a Negro or an Indian ever bought a house around here — I'd move."*

e. *"I found out that my next door neighbor is a Roman Catholic. I'm not much for those kind — they pay too much money to the Church and even believe in the Pope. But even though I don't like Catholics I'll still try to like him and be friendly to him."*

Since the five *negative* actions of *discrimination* are of differing degrees of energies, rank these actions from what you consider to be the least "energetic" to the most "energetic". Rank them from the least "harmful" to the most "harmful". Be able to explain your reasoning to the rest of the class.

1. Avoidance
2. Extermination
3. Talking
4. Physical Attack
5. Legal or Economic

PHASE 5:
NATIVES

Previously in this unit you have been dealing with the concepts of prejudice and discrimination and how these concepts apply to women.

We will now apply the knowledge you have gained thus far to another of Alberta's minority groups, Natives.

LEARNING ACTIVITY 1:
Mr. Little Bear and Mr. Smith[12]

A few years ago, two Toronto newspapers carried between them holiday advertisements from approximately 100 different resorts across Canada. A Canadian sociologist (a sociologist is a person who studies the behaviour of people in groups) decided to try an interesting study.

To each of these hotels he wrote two letters. Mailing them at the same time, he asked for rooms for exactly the same dates. One of the letters was signed "Mr. Smith", the other was signed "Mr. Little Bear."

Here are the results:

To Mr. Smith:
- 95% of the resorts replied to Mr. Smith's letter.
- 93% of the resorts offered him a room.

To Mr. Little Bear:
- 52% of the resorts replied to Mr. Little Bear's letter.
- 20% of the resorts offered him a room.

Discussion Questions

1. Describe the FRAME OF REFERENCE of a hotel manager who would refuse to offer Mr. Little Bear a room. Include any STEREOTYPES that you feel he may have.
2. Describe the FRAME OF REFERENCE of a hotel manager who would offer Mr. Smith a room. Include any STEREOTYPES that you feel he may have.
3. If there were a REAL Mr. Little Bear and he was refused a room, give *three* reasons that he may think of for his being refused. How VALID do you feel these reasons are?
4. In a sentence or two, give a GENERALIZATION that a real Mr. Little Bear would make about a hotel manager who would refuse to give him a room.
5. Give three reasons a REAL Mr. Smith would think of for assuming that a hotel manager would offer him a room.
6. What reasons would a real Mr. Smith give if he were not offered a room?
7. In a sentence or two, give a generalization that a real Mr. Smith would make about a hotel manager who did *not* offer him a room.

LEARNING ACTIVITY 2:
"The People Who Were Murdered For Fun"

The following article, "The People Who Were Murdered for Fun" is a TRUE story of how the whites dealt with the Beothuck Indians of Newfoundland.

While reading the story, be sure to keep in mind the theory regarding prejudice and discrimination that you dealt with previously in this unit.

THE PEOPLE WHO WERE MURDERED FOR FUN[13]

Newfoundland's proud and peaceful Beothuck Indians are extinct today because, for more than two centuries, a favorite sport of the island's whites was hunting the natives like big game.

By Harold Horwood

The story of the Newfoundland Indian-hunters is one of the most brutal and little-known chapters in the history of Canada. Fishermen from England and France who colonized the island in the seventeenth century found it already inhabited by a race of tall, fair Indians, who called themselves "Beothucks" (pronounced *Bay-oh-thucks*). They were a gentle and peaceful people, who at first welcomed the white settlers as friends. Nevertheless, within a few years they were being hunted and shot as remorselessly as the wolves and caribou which roamed the interior barrens.

Beautiful Alexander Bay, lying partly within Terra Nova National Park on Newfoundland's east coast, is a spot where Beothuck stone tools may still be dug from the sands by souvenir hunters. Until recently this serene stretch of landlocked water was known as "Bloody Bay", because its waters once ran red with the blood of Indians slain there by white men.

The Beothucks, who were never armed with any weapons deadlier than bows and arrows, were hunted first because they were considered a nuisance, and later for the sport of pursuing and killing such elusive game. A Beothuck came to be regarded as the finest "big game" prize the island of Newfoundland had to offer, and it was a common saying among the fishermen that they would rather shoot an Indian than a caribou.

During the early years of the Indian-hunting period northern Newfoundland was settled by outlaws. Government of the colony was arranged to favor a floating population of fishermen from western England. These people arrived each spring and left each fall with cargoes of fish. They were forbidden to take up permanent residence in the island, and ships' captains were subject to a fine for each person they failed to bring back to England.

Every ship then carried a number of women crew members — usually from four to six. Both men and women lived lives of semi-slavery under indenture to their fishing "masters", and were often glad to escape, even to the wild life of the Newfoundland coast. So the island was gradually populated with families of deserters. The British navy was sometimes sent to round up such deserters, and as late as 1800 a few of them were caught and hanged from the yardarm of a British man-o'war.

In the wild northern parts of the island, to which these people fled, there was, for more than a century, no law whatsoever — no courts or police, nor any churches or schools. The settlers lived by catching salmon and trapping fur. They dressed mostly in sealskins, making their own boots, mitts and caps. There are people still living who remember wearing sealskin trousers as children. They lived by their guns — shooting their own meat at all seasons: seals in spring, ducks and geese in summer and fall, caribou and partridge in the winter. They traveled by dog team whenever the bays were frozen or the inland barrens were covered with snow. In summer they traveled by water, and traded with the more civilized parts of the colony in their home-built "bully-boats" — decked, tub-shaped sailing craft.

Since women were scarce, some of the fishermen took Eskimo wives from southern Labrador, for at that time the Eskimos still ranged southward as far as the Strait of Belle Isle. Besides deserters there were a few escaped criminals, pirates and other adventurers. There was a small sprinkling of French, but except on the west coast of the island, the French element was in time wholly absorbed by the English. The great majority of the people of the north were from "West Country" ports — Bristol and Devon and Poole. They spoke a clipped English dialect which may still be heard in a few places, and is almost wholly unintelligible to an outsider. It has colored the speech of northern Newfoundland so that even today it is still possible to tell a Notre Dame Bayman by his accent, wherever you may meet him in the world.

Trouble was inevitable between people so rough and lawless as the settlers and people so simple and unsophisticated as Beothucks and there were clashes almost from the beginning. The organized killings began in 1613 and lasted until 1823. It is doubtful if any other native tribe anywhere suffered such systematic persecution for so long a time. During the first hundred and fifty-six years the murder of a Beothuck was not even a crime punishable by law and, even after the government declared it a breach of the King's peace, to be punished by hanging, the Indian-hunters continued to operate with complete impunity: No one was ever punished for killing a Beothuck.

This is how it started: John Guy of Bristol, who had founded the first official English colony in Newfoundland, established friendly trade with the Beothucks in 1612, and made an agreement to return by ship at a certain time the next summer to exchange trade goods for all the furs the tribe could collect.

Word was passed from band to band that winter, and all the Beothucks sent trading representatives, loaded with caribou hides and small furs. Several hundred Indians waited at the appointed place in Trinity Bay while the time for the meeting came and passed. About a week after Guy's expected arrival a ship sailed into the bay and hove to in the lee of the point where the Beothucks had gathered. Thinking Guy had returned, they began a wild celebration, dancing on the shore, launching their canoes, and paddling excitedly toward the vessel.

Into the midst of this rejoicing fell sudden death. The Indians were met with a broadside of grape shot, which ripped their boats, killed some of the men, and sent the rest fleeing into the forest in panic, believing that the men who had made a treaty of trade with them the year before had turned traitors and murderers. Forever afterward the natives had a superstitious dread of firearms, and one or two white men armed with muskets could easily put a hundred Beothucks to flight.

The ship, of course, had no connection with Guy. The men on board supposed that the natives on the beach were doing a war dance, and assumed that those in the canoes were launching an attack. They congratulated themselves on having successfully beaten off the "murderous redskins".

"LET'S GO HUNT INDIANS"

Even this terrible mistake might have been put right in time, had it not been for a growing enmity between the two races. This enmity sprang from totally divergent views on property. The English and French were fiercely jealous of their possessions. In their eyes a man's stature was measured almost entirely by what he owned. To the Beothucks a man's stature was measured by his success in the hunt and his wisdom in the tribal council. "Personal property" to them meant only clothes, fire stones, and amulets. All other property was more or less public.

So the Beothucks started "borrowing" gear from the white men's fishing stages, just as they would borrow hunting gear from another Indian's camp. The white men organized expeditions to take back their lost property by force. To the uncivilized fishermen it seemed almost a law of nature that a man had a right to kill anyone who stole from him, either to shoot the culprit on the spot, or to hunt him down and shoot him later. This was an era when children were being sent to the gallows in Europe for stealing loaves of bread.

Thus the organized Beothuck-hunts began. The profit motive was soon added to the motive of revenge, for a raided Indian camp often yielded hundreds of caribou hides and other valuable furs. But what started as a dispute over property soon turned into a bloody and cruel sport. Settlers used to refer to the number of "head of Indians" they had killed, and the phrase "go look for Indians" became a sporting by word similar to "go look for partridge". Successful hunters cut notches on the butts of their guns to keep tally of the number of "head" they had killed. It was decided quite early in the game that a woman or a child counted equally with a man and deserved a full notch.

So for more than two centuries the Beothucks were hunted from cove to cove, from river to river, and from thicket to thicket, the trappers and fishermen vying with one another to see who could kill the most, sometimes bringing home the severed hands of their victims to hang on their walls as trophies.

In a lifetime of killing Indians some of the musket-toting settlers rolled up an impressive total. One man named Rodgers, living at Twillingate, boasted that he had killed sixty Beothucks. This man's last successful Indian-hunt took place in 1817, when he and two other white men ambushed a party of nine. They maimed all but one of the Indians by discharging three loads of buckshot "into the thick of 'em". The one who was still able to run dived into the water and tried to swim to a nearby island. But Rodgers launched his canoe, gave chase, and killed the man in the water with an axe.

Meanwhile his friends were using their axes to finish off the other Indians, who were squirming in their blood on shore. All nine corpses were left in a heap, and the bones later viewed by a government agent, to whom Rodgers recounted the adventure. He was not punished, or even brought to trial, for his part in this atrocity.

Rodgers, with sixty notches on his gun butt, was far from being the most successful Beothuck-killer, however. A trapper named Noel Boss claimed that honor, with ninety-nine men, women and children to his credit. He almost succeeded in killing his hundredth victim — a little girl named Shananditti, whom he hit with a load of buckshot as she fled across the Exploits River. She escaped, wounded, into the woods, and lived to become famous, several years later, as "the last Beothuck." Boss, the most successful manhunter Newfoundland ever produced, later fell through the ice of Grand Lake and drowned, much to the sorrow of his many friends in Notre Dame Bay.

Until recently most of the stories of Indian-hunting in Newfoundland were based upon traditions handed down for many generations in the families of settlers. However, when the archives of the first Earl of Liverpool went on sale, a most important paper came to light. Now known as "the Liverpool manuscript," it contains long, first-hand accounts of the Indian-hunters' adventures. Compiled in 1792, it shows that the stories preserved by word of mouth were in no way exaggerated.

A master fisherman and his "shareman" once surprised a Beothuck mother on a beach, as she carried her four-year-old boy on her back. They both fired at once, the double load of swan shot hitting her in the loins. She collapsed, and crawled into the woods, holding one hand over the mortal wound. The two fishermen then made off with her child.

They sold the boy, and he was sent to England where he was exhibited at several fairs in Poole and other western towns, for an admission price of tuppence. He was named John August, as August was the month in which he was captured. Later he was sent back to Newfoundland, and became the master of a fishing boat at Trinity. But like most Beothucks who tried to live in civilization, he caught tuberculosis. He died at thirty-eight.

Another boy, about seven years of age, captured in June when both his parents were murdered, was taken to Twillingate. He was named Tom June, and grew up to be a successful fisherman. He was in his early twenties when he lost his life in a drowning accident at Fogo.

These examples of children's lives being spared were the exception and not the rule. Most fishermen believed in "killing the nits with the lice", as they used to phrase it. So after shooting a party of Beothuck men and women, they would round up the children and cut their throats. Atrocities of this sort are, on the written record, attested to by British naval officers sent on expeditions to Notre Dame Bay during this period.

Several cases of complete indifference to the sufferings of wounded children are recounted in the Liverpool manuscript:

John Moore of Trinity and a hunting party "surprised" a woman and two children in the woods. The woman knelt and exposed her breasts, as was the custom of Beothuck women when giving themselves up to death. The hunters killed her and wounded the two children, who ran into the bushes and hid. They made a search and found one child, "which died on one of the men's shoulders before they reached the brook".

Thomas Taylor, a merchant from Bay of Exploits, Richard (Double Dick) Richmond, and William Hooper in July, 1791, went to Charles Brook to hunt Indians, and found a single *meotick*, as the Beothucks called their birchbark tents. Two women escaped into the woods, but they shot a man, who was running away with a little boy in his arms. The man died instantly. The child was hit in the legs but not killed. In the *meotick* they found a young girl, and later sold her to a merchant at Poole. But "the little wounded boy we left to perish, because we thought he would not recover of his wounds". The little girl, who was sold to the English merchant, died within a year.

Though most Beothucks were killed singly or in small parties, there were some killings which rank as full massacres. It was the custom of fishermen and trappers, whenever they came upon an Indian village first to loot it of everything of value and then to burn the *meotick* with all their contents. The greatest recorded exploit of this nature was that taken by two men from Notre Dame who made a winter journey of more than a hundred miles to destroy the headquarters of the tribe at Red Indian.

They took the Beothuck village completely by surprise as the people were asleep in the early morning. More than a hundred men, women and children were driven out on the frozen lake. Except for a few who had snatched up their sleeping furs as they ran, the Beothucks were stark naked. They retreated into the woods before the musket fire of the two white men, who then loaded a sledge with everything they cared to take from the *meoticks*, and finished by setting fire to everything that remained. The tribe of naked Indians was left to die of exposure and starvation in the dead of winter.

The largest massacre of Beothucks took place near Hants Harbor, Trinity Bay. There a group of fishermen, armed for hunting, managed to trap a whole tribe of Beothucks, driving them out on a peninsula which juts into the sea. They followed the panic-stricken Indians until they were crowded to the last inch of land, against the salt water, and there proceeded to slaughter them with their guns. Those who rushed into the sea were shot as they tried to swim, and those who knelt and pleaded for mercy were shot as they knelt. The carnage did not stop until they had murdered every man, woman and child. They did not make an exact count of the number killed, but reported it to be "about four hundred".

The fishermen even invented what amounted to a new sort of weapon, especially for Indian-hunting. It consisted of a shotgun loaded with a double charge of powder and a handful of pistol balls. The murderous effect of such a weapon at close range can easily be imagined.

John Peyton, Sr. of Twillingate led an expedition up the Exploits River in 1781 and "killed and wounded a great many of the Indians". They used weapons of the sort described above, Peyton's own gun being loaded with thirty-six pistol balls. This particular expedition was highly profitable since "we brought away near sixty deerskins and what else we found worth taking".

THE INDIANS FOUGHT BACK

There is a special little touch of brutality in John Peyton's own account of this expedition. He refused to say how many people he had killed on the trip, but admitted that he found in one of the *meoticks* a man so badly wounded that he was unable to stand. A broken steel trap was lying on the floor beside this man. "And when we entered the wigwam the wounded man sat on his breech and defended himself with the remaining part of the trap. I wrested it from him and beat out his brains with it."

In the early stages of this "war" the Beothucks fought back. They once organized a party of eighty men and descended upon the French fishermen of northern Newfoundland, who had armed a sloop-of-war for the express purpose of driving the Beothucks off the coast. At St. Julien's the Indians found a boat's crew piling fish, and killed seven of them. Cutting off the heads as trophies (the Beothucks seldom took scalps) they crossed the hill into the next cove, where they killed nine more Frenchmen.

Sixteen of the Indians then dressed in the fishermen's clothes, and next day appeared at Croc Harbor. There they found twenty-one men working at their fish, and slew the lot of them. They stuck the thirty-seven heads on poles, and went back to the woods. Not a single Beothuck had been killed in the raid.

But this was the only time they appeared in a large war party. Subsequently they confined themselves to individual acts of retaliation against notorious Indian-hunters. Thomas Rowswell, Sr., the leader of numerous Indian-hunts in Notre Dame Bay, was ambushed. His son, John Rowswell, who became a famous Beothuck-hunter in his turn, was also caught and killed, and his head stuck upon a pole beside his own fishing stage. But another son, Thomas Rowswell, Jr., befriended the Beothucks, and was befriended in turn by the Indians, who gave him presents of hunting bows, canoes, and numerous stone artifacts.

So far as is known, the Beothucks never molested any man who had not taken up arms against them first. And in the whole two hundred years of their slow extermination by the whites, they never harmed a white woman or a white child.

Late in the 18th century the Government adopted a "save the Beothuck" policy, but, apart from issuing proclamations, nothing was done until 1800. In that year a reward of fifty pounds sterling was offered to "him that shall bring a Red Indian captive". The plan was to entertain the captive in St. John's at government expense and then send him home, loaded with presents, and bearing the message of the white man's new-found goodwill. It was a plan which had worked for Cartier a century and a half earlier in the St. Lawrence basin.

Fifty pounds seemed a fortune to the hide trappers of Notre Dame Bay, many of whom had never seen cash in their lives. It was sufficient inducement to send many a party into the woods to hunt live Indians. The net result was merely to add a new

incentive to Indian-hunting. No one ever managed to take a Beothuck man alive, but five women were taken at one time or another, and the reward claimed. However, none of those women ever got back to the tribe. One was murdered by her captor on the way back, and the other four died of tuberculosis while in captivity.

Indeed, the government policy of taking captives was made the excuse for killing the last important Beothuck chief and his brother, at a time when their leadership seemed to have halted the tribe's slow march toward extinction. It happened in 1819, when John Peyton Jr., son of the man who beat the Indian's brains out with the steel trap, led an expedition to Red Indian Lake to take captives. Peyton surprised a small group of Indians out on the ice of the lake and managed to overtake one woman and seize her. This happened to be Demasduit, the wife of the chief, Nonosbawsut. The chief tried to rescue his wife, but was stabbed in the back with a bayonet and then shot through the chest. His brother, who also made a gallant rescue attempt, was cut down by a musket ball.

Nonosbawsut was a magnificent, bearded giant of a man. They measured him where he lay dead on the ice. He was six feet, seven and a half inches tall. His widow died after less than a year in captivity. Peyton and his gang were brought to trial for his murder and abduction, but the jury ruled that they had acted in self-defense. Peyton was appointed a magistrate, held court in Twillingate and lived to a ripe old age as "the first citizen of the north".

The last Beothucks were killed and captured in 1823, when the tribe was reduced to seventeen. The remnant were starving that winter, and with the approach of spring a small party, consisting of a man and his daughter, his sister and his two nieces, set out for the coast, to give themselves up to the white men, in the hope of receiving food.

On the coast they separated, the father and daughter going one way, the women and her two daughters another. The man and the girl met two trappers named Curnew and Adams near a place called New Bay. The man approached them in an attitude of supplication. One of them raised his musket and shot the Indian through the chest with a ball. He collapsed on the snow, and died without a sound.

The other three women found a second hunting party headed by William Cull, a famous Indian-hunter who had discovered that a live Indian was worth a lot more than a dead one. He took them captive and claimed the hundred and fifty pounds reward. The old woman and her elder daughter died that summer. Indeed, they were not far from death when captured by Cull. The younger girl was taken to Twillingate and became a domestic servant in the home of John Peyton Jr., where she lived for five years. This girl was Shananditti, the last of the Beothucks, for the twelve people left in the woods had completely disappeared.

In 1828, when Shananditti was dying of tuberculosis, she was taken to St. John's. There, between bouts of illness, she recorded what she knew of the history and mythology of her people. She died in hospital in the spring of 1829. Though, like all her people, she had lived and died a pagan, she was nevertheless buried in the Church of England graveyard on the south side of St. John's.

Her grave was later dug up to make way for a new road, and even her bones were lost.

Discussion Questions

1. Describe in detail how the war against the Indians actually began.
2. Can you think of any ways by which the extermination of the Indians could have been stopped? Explain in detail.
3. Do you think that the white men who hunted these Indians actually thought of them as "human beings"? Explain your answer.
4. From the perspective of the rationalization theory of prejudice, explain how the white men may have justified their actions. How valid are these justifications?
5. As you learned previously in this unit, there are various *consequences* to prejudice. Describe, in the order of their occurrence, the various *consequences* of prejudice to which the Beothucks were subjected.

LEARNING ACTIVITY 3:
Legislated Discrimination

This next article was written by Walter Currie, an Ojibway Indian.

LEGISLATED DISCRIMINATION[14]

The picture I have painted shows reservation communities at the bottom of the economic totem pole, lowest on the scale of social and economic progress. The people on these reservations have a culture, but these people live under a culture of poverty. Join this poverty to isolation, add a substandard quality of education, subtract economic growth, bracket with one hundred years of paternalism, and you have a modern math problem too tough for the Indian alone to answer. The people of Canada, through their governments, must find a solution.

I could speak with you of many factors which have, and are, contributing to this situation, but for today, let us examine "legislated discrimination", which I hold as the major cause of this shameful mess.

Am I an Indian? My mother came from Walpole Island Reserve, my father from Muncey Indian Reserve, but I am not an Indian because I do not fit the legal definition of what an Indian is! It says here (in the Indian Act) that "Indian" means a person who, "pursuant to this Act is registered as an Indian or is entitled to be registered as an Indian" (Section 2.1.g.).

What is this? It is the Indian Act, unilaterally passed by the House of Commons in 1951. Here is "legislated discrimination". Name me another piece of legislation which defines a people. By the way, I am not sure what I am. If you fit this definition, your name is entered on the roll in Ottawa and you get a number.

Let me tell you of Indians and marriage. If an Indian girl, with treaty status, marries a non-Indian, she ceases to be an Indian. Or, if a non-Indian girl marries a treaty Indian, she, the non-Indian, becomes an Indian, complete with number.

A few sentences back I mentioned that this Indian Act was unilaterally passed by the House of Commons in 1951. For your further information, you might be interested in knowing that the Indian people were not asked if they approved or disapproved of the Act. They were not asked what they thought of this piece of legislation at all. As a matter of fact, in 1951, when this Act was passed, the treaty Indian of Canada could not vote in federal elections.

This right of a Canadian citizen was not given to the treaty people of Canada until 1960. If my history memory is functioning, I recall a country losing a package of colonies over legislation without representation.

May I point out just how backward our country has been in recognizing the rights of its native people. In 1958, Prime

Minister Diefenbaker appointed to the Upper House a gentleman by the name of Gladstone. Mr. Gladstone was and is a Blood Indian from the Blood Reserve of southern Alberta. Ironically, when he was appointed to the Upper House in 1958, he could not vote in a federal election but he sat in our Parliament as a senator. As a matter of fact, Senator Gladstone and all the treaty Indian people of Alberta were not given the right to vote in their provincial elections until 1965.

RESERVES

Most people believe that under the Indian Act reserves belong to the Indian bands who reside therein. But Section 2.1.0 says, "reserve means a tract of land, the legal title to which is vested in Her Majesty, that has been set apart by Her Majesty for the use and benefit of a band"; or Section 18.1 "...reserves shall be held by Her Majesty for the use and benefit of the respective bands... and subject to this Act and to the terms of any treaty or surrender, the Governor in Council may determine whether any purpose for which lands in a reserve are used or are to be used for the use and benefit of the band"; or Section 18.2: "The Minister may authorize the use of lands in a reserve for the purpose of Indian schools, the administration of Indian Affairs, Indian burial grounds, Indian health projects..."; or Section 19: "The Minister may... divide the whole or any portion of a reserve into lots or other subdivisions, and... determine the location and direct the construction of roads in a reserve"; or Section 20.1: "No Indian is lawfully in possession of land in a reserve unless, with the approval of the Minister, possession of the land has been allotted to him by the council of the band"; or Section 20.4: "Where possession of land in a reserve has been allocated to an Indian by the council of the bands the Minister may, in his discretion, withhold his approval."

Some of you may have heard those words "as long as the sun shall rise, the grass shall grow, and the rivers shall flow". That is what Indian people think is meant by "This is our reserve"; "This is Indian land"; "The treaty makes this our land." But read Section 35, parts 1-4, and learn, as the Indian has bitterly learned that reservation land can be expropriated (and has been expropriated). You may say, "But so it is for anyone in Canada". I must agree except for two vital facts:

1. When this legislation was passed Indians were unable to vote. That's like taking candy from a kid who is bound and gagged.
2. For the ordinary people of Canada, the land they owned was purchased. The Indian's land — his reservation — was and is his small retention of what once was all his. This reserve of a few acres he kept, and in turn gave away the forests, plains, mountains, rivers, and streams upon which depended his way of life.

There's the difference and the unfairness. Those two facts put the Indian in a different position to a citizen of Canada. To the Indian is owed a legal and moral debt.

Have I answered the question "Do Indians own their reservations?"

FREE ENTERPRISE

Are Indian citizens with equal rights? Equal opportunities? Listen to Section 32.1: "A transaction of any kind whereby a band or a member thereof purports to sell, barter, exchange, give or otherwise dispose of cattle or other animals, grain or hay, whether wild or cultivated, or root crops or plants of their products from a reserve in Manitoba, Saskatchewan, Alberta, to a person other than a member of the band, is void unless the superintendent approves the transaction in writing."

DEATHS AND WILLS

Sections 42 to 50 inclusive make for weird reading. Briefly, they say that "all jurisdiction and authority in relation to matters and causes testamentary, with respect to deceased Indians, is vested exclusively in the Minister..." In essence, complete authority is in the Minister's hands. For example, Section 46 says that the Minister may declare a will void in whole, or in part. Even into the grave, the Department of Indian Affairs runs the affairs of Indians.

ENFRANCHISEMENT

Section 108.1 deals with treaty Indians wishing to give up their treaty rights:

"On the report of the Minister that an Indian has applied for enfranchisement and that in his opinion the Indian

(a) is of the full age of 21 years,
(b) is capable of assuming the duties and responsibilities of citizenship, and
(c) when enfranchised, will be capable of supporting himself and his dependents,

the Governor in Council may by order declare that the Indian and his wife and minor unmarried children are enfranchised."

From 1955 to 1965, 7,725 Indians were enfranchised. I wonder what tests were used to assess their capabilities of citizenship, and self-support? My mother when enfranchised could neither read nor write!

EDUCATION

According to the B.N.A. Act, education of the people of Canada rests in the hands of the provinces — except for Indians. The authority for the education of Indian children rests wholly in the hands of the Minister. Nowhere in the Act, nor in reality, do Indian parents have any say in the education of their children. School boards or boards of education do not exist on reservations; and where Indian children are integrated into schools of neighboring white communities, the parents are neither elected to seats on these boards nor invited to even sit on them.

There lies one of the major reasons why a 90 per cent dropout rate occurs among Indian children. Only as a man is involved will he concern himself. Until Indian parents are given greater opportunity to be responsible for and to participate in the decisions relating to their children's education,... only minor positive improvements will occur.

Section 119. Did you realize that an Indian child who is expelled or suspended from school, or who is not a regular school attender is labelled as a "juvenile delinquent"? Is this true for all other school children across Canada?

You have often heard how we Indians cannot "hold our liquor" — in either hand. The Act covers this, and in turn forces reservation Indians to break the law.

Most provinces now permit the Indian to buy a drink in a hotel or retail store. But the Indian Act (Section 96) says the Indian may not bring his legal purchase home onto the reserve to drink it! So he has to drink it in some alley or in a parked car. He is then picked up for being drunk; or he becomes a hazard driving his car.

The band members of a reserve may vote for a local option, it is true. But, in non-Indian communities which are dry, a member of that community may still buy and bring onto his property a case of beer without arrest. Is this equality before the law or is it special laws for a special people?

All too briefly in the preceding comments I have covered some of the injustices incorporated in the Indian Act — an Act passed by our country's top legislators. Maybe some are asking why have I not touched on color discrimination, job discrimination? Do they not exist? They do. But remember that I said I believe that this "legislated" discrimination is the major cause of the mess in which the Indian people of Canada find themselves.

You must understand that the Indian people have existed under an Act which has treated them paternalistically, which has excluded them from the Canadian way of life, which has isolated them from a world of progress and growth. You must understand the effect this Act and its execution has had, and does have, upon the mental set of my people. The Indian people have believed, and still believe in too many cases, that whatever the Indian agent says is Law. They do not realize their own human rights, their right to take their problems to succeeding levels, including the prime minister. You cannot live as my people have lived for generations without acquiring the inertia against acting for oneself. As Josh White says in one of his songs, "I been down so long, I ain't never thought of standing up".

What then is to be done? The federal government, which is the people of Canada, must examine its policies and role toward its native people. The provincial governments must get off their tailbones and . . . accept the fact that these people are citizens as much as anyone else in the provinces and therefore deserve equal opportunities and equal services. It is high time that the provinces stopped hiding behind the idea that "Indians are a federal responsibility". One sometimes gets the idea that the only time provinces fight for provincial rights is when a source of revenue is involved.

The Indian people want to accept, and must be given, the responsibility for their destinies.

In closing, two thoughts: When I had finished speaking to a group recently, one gentleman came to me and said, "Mr. Currie, I am ashamed for what my forefathers have done to your people". My reply: "Do not be ashamed for what they did, but be ashamed if you do nothing." His Excellency, the late Governor General Georges Vanier, said in his Brotherhood Week message:

> The first prerequisite of unity is mutual understanding and a willingness to serve. To live for oneself alone is not to live at all. Only as we develop an awareness of the needs and the feelings of others can we hope to rise to real stature and spiritual manhood. Our country as a whole will be great in proportion to the compassion its citizens show for each other. Let us remember that just as none of us can be perfectly free until all our people are free, so none of us can be perfectly happy until the well-being of every Canadian is assured.

Discussion Questions

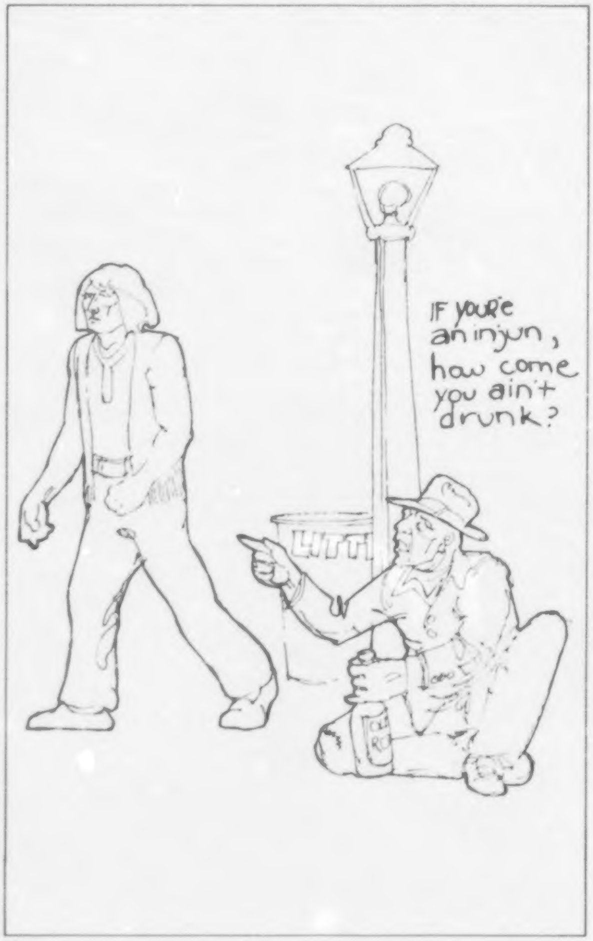
What do you think?

1. Do Currie's arguments convince you that the Act is "legislated discrimination"? Why or why not?
2. Give three reasons why you think that some Indians favour the Indian Act.
3. Would Currie support the repeal of the Indian Act? Give at least three reasons for your answer.
4. If you were an Indian, what would you feel about the Act? Would you want it repealed?

LEARNING ACTIVITY 4:
"Say, If You Are An Injun, How Come You Ain't Drunk?"

Examine carefully the following cartoon and think of possible answers to these questions:

1. Does the cartoon stereotype
   (a) Indians, or (b) Whites? If so, in what ways?
2. Does the cartoon do anything to get rid of our stereotypes of Indians? If so, in what way?


IF you're an injun, how come you ain't drunk?
LITT

LEARNING ACTIVITY 5: Cartoons

In the previous learning activity you examined cartoons and addressed the issue of stereotyping in cartoons.

Your assignment in this learning activity is to draw a cartoon of your own. This cartoon must deal with stereotypes and the Canadian Indian, and should be aimed at showing the errors of stereotypes. That is, your cartoon should take a common stereotype of the Indian and show that the stereotype is not valid.

You may wish to focus your cartoon upon stereotypes in the areas of welfare, unemployment, crime, alcoholism, or life on a reservation. However, these are suggestions only and you are by no means restricted to these areas.

LEARNING ACTIVITY 6:
White Policy Proposal[15]

It is hereby suggested that we create a Department of White Affairs for a trial period of 100 years. This department will be run strictly by Indians selected on the basis of their political affiliations and their incompetence in the business world.

White people will be looked on as white savages unless they adopt the Indian religion and the Indian way of life. White religious holidays such as Easter and Christmas will be outlawed and all religious statues, medals, and musical instruments shall be confiscated by a newly created Indian mounted police force. It will be unlawful to wear a shamrock, eat haggis, fish and chips, pea soup or weiners and sauerkraut.

If a white wants to sell, lease or bequeath property, the Department of White Affairs will make the final decision. At no time will a white be able to develop his land without the consent of the Department of White Affairs.

these are the new homes your kind are to live in from now on.. what's good for us, is good for you..

From time to time advisors will be brought in from the Congo, Indonesia and India to fill top civil service jobs and teach the whites religion and culture.

It is quite conceivable that white lands will be expropriated for Indian interests in conserving the environment. It is recommended that a series of treaties be undertaken with the white nations for the ceding of their interests in crown lands. They may keep the cities.

LEARNING ACTIVITY 7:
Case Study[16]

The front office manager of a large Western Canadian hotel prepared a confidential memorandum with the following instructions to staff:

> "As we are having innumerable problems with the Indians and Metis coming into this Hotel, we will from now on refuse accommodation to any and all of them . . . Because this action on our part could be classified as discrimination we must be very diplomatic in our refusals but, nevertheless, a REFUSAL it must be."

The memorandum came to the attention of the Indian community members of which alleged discrimination in accommodations, services and facilities on the basis of race.

Discussion Questions

1. As indicated in the memo, discrimination in accommodation and housing is usually very subtle. What difficulties do you foresee in finding evidence of discrimination? In deciding on a suitable settlement?
2. Supposing senior management argued that the front desk manager acted out of his authority in publishing and distributing the memo. Do you feel the employer should be absolved from blame or should the employer be held responsible for the actions of his employee, particularly if he is in a position of authority, such as the front office manager?
3. What stereotypes do some white people have that cause them to discriminate against native Indians in housing, employment, public places, etc.? Do you think the "savage" image portrayed in social studies textbooks, movies and other media reinforce these stereotypes? What would you recommend to change these attitudes?

LEARNING ACTIVITY 8:
What Should The Indian Do To Overcome the Racism and Prejudice of White Society?[17]

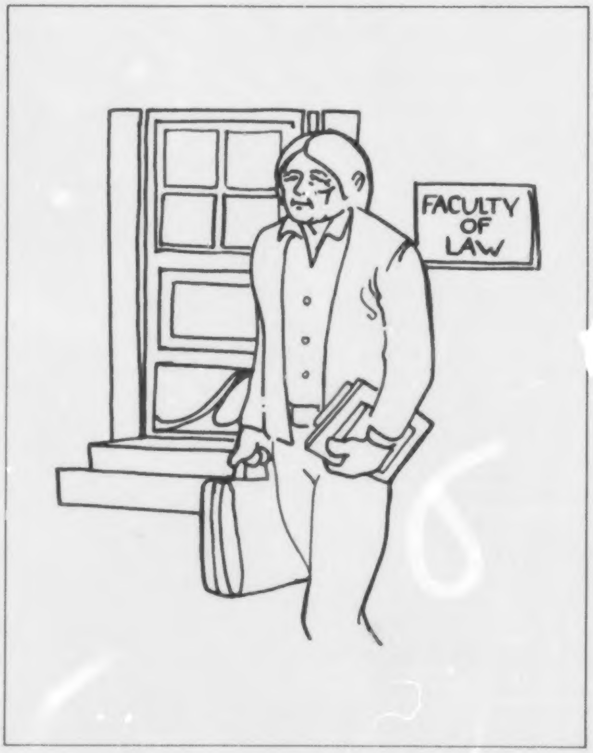
Read the following article "What Should The Indian Do To Overcome The Racism and Prejudice of White Society?" and answer the questions that follow.

VALUE ISSUE:

Many Indian people encounter considerable white prejudice. Many white people have a general impression that all Indian people are lazy, drunken, dirty and stupid. This attitude prevents Indian people from obtaining suitable employment, from sharing the benefits available from Canadian society today, and from gaining respect in the world of which they are a part. Indian people are rarely accepted as equal partners in Canadian society.

Some Indians claim that the key to acceptance lies in revolutionary action; using violence if necessary to gain the respect and the recognition of whites. "If we simply sit here and take what the white man gives us, we will never improve the situation. We must rebel, insist on our rights, if we are to get the respect we deserve. If we are passive, the white man will assume we are satisfied and he will continue to abuse us just as he has done for the past 300 years."

Some Indians take a different point of view. "Let us improve our image through education and self-improvement. Let us show the white man that we are dependable and responsible. Let



us show him that we are not lazy, drunken, dirty and stupid. He will accept us as equals in Canadian society if we show him that we can beat him at his own game."

Discussion Questions

1. This article proposes two very different ways that the Indian can use to overcome white prejudice. The first says that the Indian must use action, violent revolution if necessary, to gain the respect of the white man. The second says that the Indian should prove the white man wrong through such things as "education and self-improvement". Which way do you feel is the better and most effective means of gaining white respect, and why?
2. If you were a member of a race that had been discriminated against for hundreds of years, how would you propose to go about changing the situation? Why would you act in this manner?
3. Make at least three suggestions of what you feel the Indian could do to help remove the prejudice held against him by members of the white society.

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PHASE 6:
OTHER ETHNIC GROUPS

LEARNING ACTIVITY 1:
Role Play

This activity will be undertaken by you with your teacher's assistance.

LEARNING ACTIVITY 2:
Score One for the Racists — This Family is Going Home

The following article was published in MacLean's Magazine of February 7, 1977. Read it carefully and then be prepared to discuss the questions in class:

1. Where is Pakistan? What is the main religion of the people in Pakistan?
2. Give some possible reasons why people would call Gurcharan Singh and his family 'Pakis'.
3. What is the difference between calling Gurcharan's family 'Paki' and calling Hungarians 'Hunkys', or Ukrainians 'Bohunks'?
4. Why do people call other people names anyway? What does it tell you about the people who do the name-calling?
5. Does your house ever smell of cooking odors? Why would people think that Gurcharan's house might smell, but not their own?

SCORE ONE FOR THE RACISTS: THIS FAMILY IS GOING HOME[18]

One of the most painful days in Gurcharan Singh's life was when he had to allow his four-year-old son to have his hair cut. Gurcharan Singh is a Sikh, one of 20,000 living in Toronto, and his religion dictates that hair must never be cut, instead, it is drawn into a bun on the crown of the head and covered with a handkerchief or turban. But when Ranbir Singh started kindergarten, Canadian children in the schoolyard repeatedly ripped off his head covering and taunted: "What's this on your head, Paki? A hamburger?" When the jeers were followed by regular beatings, Ranbir's anguished father decided to let him get a Western-style haircut and go to school with his head uncovered. "He's too young to handle these sort of problems."

Racial intolerance has become an everyday occurrence in the lives of the Singh family since they emigrated to Canada from the Punjab in Northern India in 1969. Gurcharan's car, a Chevy Impala bought in 1974, has been repeatedly vandalized: the paint work is scratched with nails, chrome fittings have been stolen, tires slashed, and racist slogans ("Get out, Paki!") scrawled all over its sides. His children are often beaten by classmates (complaints to the principal, he says, have been ineffective). When the son of a former neighbor — a Canadian — bullied the Singh boys, Gurcharan complained to the boy's father, who responded with a volley of verbal abuse and then leaped into the Singh's backyard in Toronto's East End and smashed their windows. Gurcharan fought the man, who later required several stitches in his head. The case was settled out of court and charges were dropped. The Canadian has since moved to another location.

Gurcharan (all Sikhs go by the surname Singh), 35, works as a postal clerk; his wife, Gurmit, is a machine operator in a factory. It took him three years to land his present job, which he began last October. Before that he worked in small factories, in which he says he was invariably taunted because of his race by fellow workers and his superiors. Gurcharan believes he was rejected for a number of jobs because he is a Sikh: "It is hard luck that I happened to be born in India."

He worked as an aircraft mechanic in the Indian Air Force, but has been unable to find similar work in Canada.

Gurcharan is of martial stock — the Sikh regiments were among the most famous in the Indian Army — and he is proud of his race's traditions. Physically strong, neat and well-groomed, he maintains a quiet endurance but his dark, sombre eyes mirror the realization that he is near the end of his tether. He is enraged that when he travels on the subway, young Canadians hold their noses, make insulting remarks, and prefer to stand rather than sit next to him. He finds it ironic that Sikhs, who are meticulous about their personal cleanliness, should be accused of being dirty and smelly by people who are usually far less fastidious than he.

The Singh's home is clean and comfortable, but not luxurious; there is a tape-deck and a television set in the living room, where the only thing noticeably Indian is a picture of a peacock, embroidered in gold and silver thread. While the photographer from Maclean's was setting up his equipment, Gurcharan suddenly turned to him and asked, "Tell me, does this house stink?" Beneath the question lay the bitterness of years of listening to racial slanders about the living habits of East Indians.

The Singhs are so intimidated by white Canadians on the streets and subway that they only leave the house to go to work, to do the grocery shopping, or to go to an occasional Indian movie on weekends. "We miss our social life absolutely," says Gurcharan. "We are socially cut off. We want to go to parks and picnic spots but people spoil it for us by abusing us. They will not leave us in peace to live our lives as we want to. It is better to stay at home. People who read my remarks may say, 'You stupid fool, who invited you here?' They could be right. Nobody invited me here. But to try and improve your life is a basic human right. The Canadian government has given people the privilege to come here and make a new home, and I came. But in the eight years I have been here, I have never been happy."

Ten-year-old Jasbir, the eldest of his children, says the Canadian children at the school he attends in Toronto's East End won't allow him to join in their games. He claims anyone who attempts to talk to him is quickly discouraged by the other boys. "We come straight home from school because Canadians keep bugging us," says Jasbir. The Singh children get good grades in school, and Gurcharan believes this increases the other pupils' resentment of them. "We get into a lot of fights," shrugs Jasbir, "and sometimes they shove us away from the drinking fountains, yelling, 'Hey, Paki! You can't have any water because you're a Paki!' Asked if he has any friends in school, Jasbir responds "Only one — a black guy." And what happens when

the black boy is absent? Jasbir's voice falters, and his eyes glaze with tears "I just stand there, at recess, at lunch-break . . ."

Gurcharan is a Canadian citizen, but he expects to leave Canada "once and for all" by 1980 at the latest. "I like this country. It is a nice country, a good country. But people here don't understand us. I don't think they want us to stay." He is sending his children back to India this year. He wants them spared further humiliation; he wants them to grow up with dignity, and with "the old values, like respect for their parents."

Gurcharan says that he can be self-supporting in India, by cultivating his father's land in the Punjab. He will have no stereo tape-deck, no TV, but his embattled family will have its freedom. "I'll look after my father's property, be happy there. My kids will go to a good school, learn to be proud of themselves, of their race, and their culture. Nobody's going to call them 'Paki'."

Canada is a country of immigrants from all over the world. Indeed, in one sense, we can say that the only true Canadian is the native Indian.

So far, in this unit, we have seen that discrimination has occurred against minority groups by members of the majority group. In Western Canada, the majority group has tended to be made up of people of English background. Recall Sandor Hunyadi and how he changed his name to Alex Hunter.

LEARNING ACTIVITY 3:
The Limits of Anglo-Conformity

English people also have sometimes been harshly treated when they first came to this country. Read the following article, written by an Englishman.

THE LIMITS OF ANGLO-CONFORMITY[19]

Being an Englishman I look with pleasure on the growth of British immigration in Canada. It is because I have a sort of brotherly feeling towards my own that I venture to offer a little advice in the way of "don'ts". No Englishman need take offence at what I say, as I am a fellow countryman, and a patriotic one too, therefore, I can speak freely.

Don't, when you arrive in Canada, try to impress people with how much better they do things in England. It is a mistake that is frequently made by newcomers.

Don't talk about your station in life, especially if you have titled relations. The Canadian does not care a rap for pedigree.

Don't try to convince people that you can show them a better way of working things in Canada. Remember that what answers very well in England will not necessarily work here.

Don't, if you work on a farm, see how little you can do for your wages, but work your hardest. Other farmers notice a good man, and will very likely offer larger wages to secure your services.

Don't carelessly spend your hard-earned wages. You will need money sooner or later, and a spendthrift is looked upon unfavourably by Canadians.

Above all, don't brag about being an Englishman. Be proud of it by all means, but do not thrust the fact down your neighbour's throat. More Englishmen have made themselves disliked for this reason than any other perhaps. A Canadian very naturally thinks the best man in the world is a Canadian and is likely to get annoyed if you tell him he is inferior to an Englishman.

Discussion Questions

1) Do you think that this advice is intended to apply to Englishwomen as well as Englishmen? Why do you think that the author only uses the term "Englishmen"?
2) Give three reasons why English people were not liked by Canadians.
3) What could English people do to avoid some of these problems?
4) Given that both English people and persons from India are immigrants to Canada, with equal rights, why is it harder for persons from India to feel a sense of belonging? What can they do to help themselves? What can we do to help them?

As well as name-calling and taunting, prejudice sometimes takes the form of destruction to property and slogan painting.

A common target for such action is the religious meeting place of a particular group or sect. Thus, for example, in Nazi Germany, synagogues were frequently painted with the Nazi emblem, the swastika, accompanied by various hate slogans about Jews. Sometimes, whole synagogues were actually burned to the ground by angry crowds.

In such cases, the religious meeting place, such as the temple, church or synagogue becomes a symbol for the prejudice felt towards a particular group.

The following article appeared in a Toronto newspaper recently. As you read it, keep in mind these questions for discussion afterwards. Do you agree with Adhiya that hatred cannot be paid with hatred? What do you believe is the solution to hatred?

DEFACING OF TEMPLE:
ANOTHER BITTER IRONY

If the sadly hateful people who daubed the outside walls and windows of Canada's first Hindu Temple with ugly red twisted swastikas had known what was inside, perhaps they might not have bothered.

But then again these people, who may or may not have been the same ones who in the last few weeks have dribbled their racial hatred on synagogues and churches in this city, aren't all that bright anyway.

Otherwise, they would have been aware, had they taken time for it, that there already are swastikas in Bharat Bhavan Hindu Temple on Indian Road. But these small swastikas, in the basement near the brightly coloured temple with its statues of Krishna and Siva, have an entirely different meaning to Hindus, of whom there are now almost 30,000 in Toronto — they signify the wheel of life and not at all what Adolf Hitler had in mind.

And so Veerendra Adhiya, the president of the temple and the man who struggled so long and hard to establish it four years ago, had to laugh with bitter irony yesterday when he pointed out his own religious swastikas there in the basement of this former Baptist church. A lawyer from Bombay, Adhiya, who is a legal assistant specializing in divorces and motor vehicle accidents for a Mississauga firm, had been all set to celebrate his first decade of life in Canada this weekend — until he saw what had happened to his beloved temple.

The party-time feeling soon dissipated.

The building had been attacked before; at least 48 windows have been smashed, and the two large ones in one side have been replaced with plywood siding. As well, there are beautifully designed windows on the other side that will cost $5,000 to repair, and Adhiya says there simply is not enough money available to do the job properly.

"We've got a big mortgage", he said as he stood yesterday in his stocking feet upstairs in the temple, where soon a marriage would be performed. "We'd like to beautify the place . . . At least the collection agency hasn't come around yet."

Adhiya met some of the believers yesterday morning after the service, and then told them that the swastikas and the slogans (one of which reads 'Pakis go home' to which the president replied: "We're not Pakistanis. We're Indians — and we're already home!") will stay outside where they were placed by the sadly hateful people.

"I made the decision to keep the things where they are. If we rub them off . . . there will only be others in their place. Also, if we leave them there, then many Canadians will see them and say 'that's just not right'. Yes, 99 per cent of them won't like it at all.

"So I'm sure that one day, some young Canadians will come and say to us 'We'll help you to erase all of it'. And I will volunteer to give them a hand with the job'.

And then as Adhiya fondled the betel nuts and the ghee (clarified butter) which would soon be part of the marriage ceremony, he said:

"We don't believe in preaching our religion. We consider yours as good as ours. We haven't annoyed anyone here. We don't have dances. No loud music. No bingos.

"Why us?" he asked, there in the tranquil place with the old men, there where the incense hovers in the air.

"We can't pay hatred with hatred. We're peaceful," he said.

But the sadly hateful people, the ones whose swastikas are so totally different from this man's, have never learned that.

PHASE 7:
HUTTERITES

The Hutterites are another minority group in Alberta who are often the victims of prejudice, discrimination, and stereotyping. In this section, we will be examining who the Hutterites are, and how prejudice and discrimination relate to them.

LEARNING ACTIVITY 1:
Introduction to the Hutterites

Read the following articles. As you read them, keep these questions in mind. You will be required to deal with them at the end of your reading:

1. In paragraph or point form, briefly describe the beliefs of the Hutterites.
2. a) Describe one situation where Hutterite beliefs could come into conflict with those of people in larger society.
   b) In such a case, should Hutterites give up their basic beliefs?
3. "In Rome, do as the Romans do." This expression is used to illustrate the idea that a person should adopt the customs of the culture in which he lives.
   a) Should Hutterites give up their customs just because other people find them objectionable?
   b) Should Hutterites be forced to change their customs if necessary? Which ones would you change if you had the choice? What implications do your answers hold for other ethnic groups and any particular customs that they may have?

THE HUTTERITES — AN OVERVIEW[20]

Those "funny looking" Hutterites are so singularly unaggressive that they would rather die than lift a fist in their own defence.

Yet for almost 450 years, the hatred of their neighbours and the pressure of unfeeling governments have kept the Hutterian Brethren miserably on the move, have kept them shuffling around the smaller states of eastern Europe, around Russia, the American mid-west, and finally the Canadian Prairies. In Europe, they endured the usual agonies of early religious persecution, the establishment churches burned them at the stake, drowned them, beat them, and starved them in dungeons until at one point, there were fewer than 60 Hutterites left in the world.

The Hutterites lived well in the States until they refused to bear arms in the First World War — and then they suffered horrible, and occasionally fatal insults at the hands of U.S. "patriots". And in Alberta, where they had it pretty good for about forty years, they have also been the victims of discrimination, particularly until 1973, when legislation restricted their freedom to buy land, and they were the targets of violent threats from their neighbours.

What can their offence be? These people who are both austere and humble, and regarding minding their own business as one of God's injunctions. They pray every day and twice on Sunday. Their faith lends direction to every second of their conscious lives. They love their children and care for their aged, and never, never become public charges. Many will not even accept family allowance and old age pension cheques from the government.

Hutterites are the oldest communal society in the world. They live in Hutterite colonies, which resemble small centralized villages. Most live in apartment-type buildings, but there are some detached houses. Meals are prepared and served in a communal kitchen, although the men and the women sit separately to eat. A vital building in the colony is the school which frequently doubles as a church. Around the main core of buildings is farm land which is farmed according to the most modern scientific and technological methods.

Hutterites find that their pure style of primitive Christian communism thrives best in colonies of roughly a hundred people. Their numbers increase rapidly because Hutterites do not believe in birth control, and their families average seven to ten children. Once their numbers are sufficient, a daughter colony will be set up on land bought for that purpose. The land bought by Hutterites is frequently marginal soil, but they are able to transform it into productive agricultural land, thanks to their modern farming methods and equipment, and also their dedicated labour.

Hutterites are frequently accused of not contributing to the life of the rural communities around them because they do not buy goods which we consider to be essential but which they consider to be luxuries, such as radios and televisions. However, they do buy a large amount of farm machinery, electrical supplies, and much clothing. Such products are bought in bulk and at wholesale prices, but this practice merely resembles that of other prairie farm co-operatives and corporations.

The following article describes some other aspects of the Hutterites in detail.

THE HUTTERITES[21]

The preservation of the Hutterite community is a delicately balanced process, for not all of the outside world can be kept out. Hutterite communities must prosper economically as well as socially. If new land is to be obtained to establish new communities for the expanding population, money has to be made. Agricultural efficiency, production for a commercial market, and the realization of profit are necessary. Hutterite communities therefore select some elements of the outside society, while carefully rejecting others.

(The Hutterites) . . . seriously proposed to establish the Golden Age in the guise of true Christianity, and rejected the official churches as corrupt. They regarded the state as evil; war as intolerable; taxation as unfair and for the Devil's purposes; contemporary culture as sinful and tempting; "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (John 2:15-17). Modern Hutterite beliefs continue in this pattern, but show a number of compromises which mirror the Brethren's own remarkable ability to flourish in the world when conditions permit. Hutterites refuse to take political office, legal oaths, and are not supposed to vote — but they have voted in local elections when their interests were involved. While they believe that the State is corrupt, they enjoin their followers to obey its laws and pay its taxes (although occasionally they complain about taxation supporting war). They continue to resist military service and in the United States Hutterite boys now serve in conscientious-objector conservation camps (the Brethren refused even this in earlier years). They avoid non-Hutterite society but are taking an increasing part in charitable activities in local communities, and are mingling with the local people in informal contexts. They continue to practice consumption austerity, since this is Christ's way, although the level of living of the colonies has been rising in recent years. The Community of Goods — the term Hutterites use to refer to their communal property system — still functions effectively, although covert individual accumulation of possessions often appears in many colonies. The Brethren forbid themselves to engage in usury or profit-making industry, but may sell agricultural products for whatever they can get, and drive a hard bargain on anything they want to buy . . .

. . . the important thing about Hutterite beliefs is the fact that they are all qualified either by "yes, but" statements, or by modifications of practise, as indicated in the foregoing paragraph. This is a reflection of the basic paradox in Hutterian life pointed to earlier: while the Brethren must avoid the world, they must also learn to use its rules and procedures in order to survive. Hutterites are especially good at this, probably because they established a compromise form of Anabaptist withdrawal at an early date during the Moravian period when they accepted the patronage of the aristocracy.

The Hutterian acceptance of modern technology is another instance of this compromise policy. Machinery, power equipment, refrigeration, central propane heating, the very latest farming implements, large modern workshops, station wagons (usually one only to a colony, however, to control trips to town), are the stock and trade of every colony. Jasper Colony Number Six, isolated on the Crestal Plateau, even owned a snowmobile and was part of a two-way radio system linking the ranches in this remote area. Another colony owned four latest model grain combines with air-conditioned cabs; another had a shower room with stainless steel walls. These are all cases of "collective consumption", not individual, and thus the Hutterites preserve their basic personal austerity. The acquirement of expensive equipment is needed or defended on the grounds that the colony system must compete in an increasingly high-cost agricultural economy which emphasizes capital requirements over labor; consequently the utmost efficiency of operation is sought. There is truth in this view, since the Hutterites do support a much larger number of people on given units of land and other resources than individual farmers — "We *have* to be good," remarked one of the young agricultural managers.

HUTTERITES UNEASY: ALBERTA MAY PROVOKE EXODUS[22]

by Ben Tierney

An exodus of Hutterites from Alberta is possible as a result of last week's Supreme Court of Canada decision upholding the constitutional validity of Alberta's Communal Property Act.

Max Moscovich of Lethbridge, one of two Southern Alberta lawyers who represented the two Hutterite churches which challenged the Alberta law, says he has been told that many of the Hutterites are considering pulling up stakes once again.

The Supreme Court unanimously rejected the Hutterites' contention that the Communal Property Act, which governs the size and location of Hutterite colonies, interfered with their religion, and was, consequently, *ultra vires* of the province. The act, the court declared, clearly concerned the ownership of land and was therefore within the jurisdiction of the province under Section 92 (Subsection 13) of the British North America Act.

The Supreme Court decision brings to an end legal proceedings which began when the RCMP launched an investigation into reports that Hutterites were buying land in the Brant area of Southern Alberta to establish a colony without first seeking the approval of the Communal Property Board.

The RCMP investigation led to charges being laid against 15 people, six of them Hutterites. However, before the charges of violating the Communal Property Act (carrying a maximum fine of $500 or one year in jail) could be heard in magistrate's court, the two Hutterite Churches announced their intention of challenging the act in the Alberta Supreme Court and a stay of proceedings was entered at the lower court level.

Mr. Justice J. V. H. Milvain (now Chief Justice Milvain) heard the Hutterite case and, in November 1965, ruled the law within the jurisdiction of the province. His decision was taken to the Alberta Supreme Court Appellate Division, but it upheld the decision in a judgment handed down in December of 1966. This week's Supreme Court decision is a result of that verdict.

If, as Mr. Moscovich suggests, the Hutterites move from the province, it will likely be in the direction of Saskatchewan.

Saskatchewan has about 20 Hutterite colonies (compared to 71 in Alberta) and each of these is a *daughter* colony of an Alberta colony.

Hutterite colonies (or bruderhofs) split once they grow to more than 100 people, and, according to E. F. Breach, chairman of the Alberta Communal Property Board, there have been one or two Saskatchewan colonies arising out of Alberta colony growth each year in recent years, and three in 1968.

Saskatchewan is attractive to the farming Hutterites because its Government's policies are not, at the moment, as stringent as Alberta's.

Alberta Hutterite colonies are restricted to 6,400 acres on good land, 10,240 acres on middle quality land, and 15,360 on poorer land (mostly grazing areas located in the southeastern part of the province). In addition, the Government maintains a policy of keeping colonies about 15 to 20 miles apart, and of encouraging their development in the northern rather than the central and southern sections of the province.

Another reason for Saskatchewan's appeal for the Hutterites is simply that their number there is not sufficient to have stirred the public resentment that has been felt in Alberta.

In Alberta, even a whisper that Hutterites are planning a colony is enough to send the district's farmers and merchants scurrying about with anti-Hutterite petitions. A recent Communal Property Board hearing into establishment of a Hutterite colony had placed before it 51 briefs, 47 of them opposed to the new colony.

In December 1967, the Alberta Association of Municipal Districts and Counties asked the Government to suspend approval of all further colonies until an extensive inquiry into their implications had been carried out. The Government has since approved another colony.

Resentment of the Hutterite is, to some extent, based on myth. It is often charged, for example, that the devout, German-speaking members of the sect won't pay income tax. In fact, the Hutterites were exempt *(sic)* as "a charitable organization of a religious nature" under Liberal legislation passed after the Second World War, but this was changed by the Conservative Government in 1961.

Resentment also arises from Hutterite *pacifism.* Bitterness was extremely high immediately after the Second World War (the Communal Property Act was passed in 1947) when veterans returned to Alberta and found that their hopes of buying farm land were to be frustrated by the stay-at-home Hutterites, who had benefitted financially from war-time demands and could offer top prices for land.

But, most of all, the basis of the resentment is *economics.* The average Hutterite colony, according to the Communal Property Board chairman, Mr. Breach, dislodges four to seven farmers. Thus, if four colonies were to establish around a small town, the resulting loss of 16 to 28 farmers from the district would affect local business because the Hutterite purchasing pattern is different.

Hutterites provide as much if not more business for local implement dealers, bulk oil dealers and other merchants of that kind, Mr. Breach says. But they are bad news for barber shops, appliance stores and the like.

Though not a great deal is said about it, the Hutterites are also bad news for Government liquor stores. The Hutterites make their beer and wine ("they make excellent wine", says Mr. Breach).

The Hutterite faith was founded by Jacob Hutter, a German, at the time of the Reformation. In 1874, 400 Hutterites settled in South Dakota, and the faith spread into Canada when the United States entered the First World War and the Hutterites were faced with conscription.

Today there are about 18,000 in 180 colonies in the northern United States and Canada (Alberta has 71, Saskatchewan about 20, Manitoba about 40, South Dakota about 25, Montana about 20, and Minnesota, North Dakota and Washington have one each).

Devout and Spartan in their ways, individual Hutterites take for themselves only what they need to survive and turn the remaining product of their labour over to the colony.

They are generally regarded as excellent farmers and each of the Alberta colonies is self-sufficient in food.

Though the Hutterites drink wine and beer in moderation, singing and dancing is forbidden by their 400-year-old anabaptist religion. Religion also limits the education of their children to Grade 8 or 9 at small schools within the colony.

"We would not allow our children to attend county schools," one Hutterite leader has been quoted as saying. "We want to keep them on the colony because we do not want them to come home with bad habits."

A. J. Hooke, the province's former Minister of Municipal Affairs, has predicted that the "Hutterite problem" will be "practically non-existent in 20 years" because the young people are gradually accepting non-Hutterite ways.

But economics rather than dissatisfaction among the young might be the major factor in limiting the growth of the Hutterites.

Professor Karl Peter, an authority on Hutterites, has pointed out that the Hutterite population doubles every 17.3 years (the average family has 10 children), and each colony splits after its number reaches more than 100. Consequently, the Hutterites are constantly in search of new land, land that is continually increasing in cost.

Professor Peter feels break-up is inevitable and he has suggested that "only the fear of losing salvation" is stopping some colonies from dispersing.

In the meantime, the Hutterites are faced with the problem of what to do about the Communal Property Act, a law which they feel interferes with their religion.

The solution, says the Hutterites' lawyer, Mr. Moscovitch, must lie in political action now that the possibility of further legal action no longer exists.

But hope for results from political action is hardly bright. Hutterites don't vote. Farmers do. And Alberta's Social Credit Government, as far as can be determined, is not giving any consideration to either repealing or substantially amending the act.

In lieu of action by the Alberta Government, about all the Hutterites can hope for its entrenchment of a charter of human rights, including property rights, in the Canadian constitution, thereby invalidating the Alberta act.

But that, like Alberta Government action, could be a long time coming.

The above article represents a historical situation. The Communal Properties Act was repealed by the legislature in 1973 because it conflicted with The Individual's Rights Protection Act.

LEARNING ACTIVITY 2:
Bar Room Banter

The following is a fictional dialogue between an Alberta farmer and some of his friends regarding Hutterites.

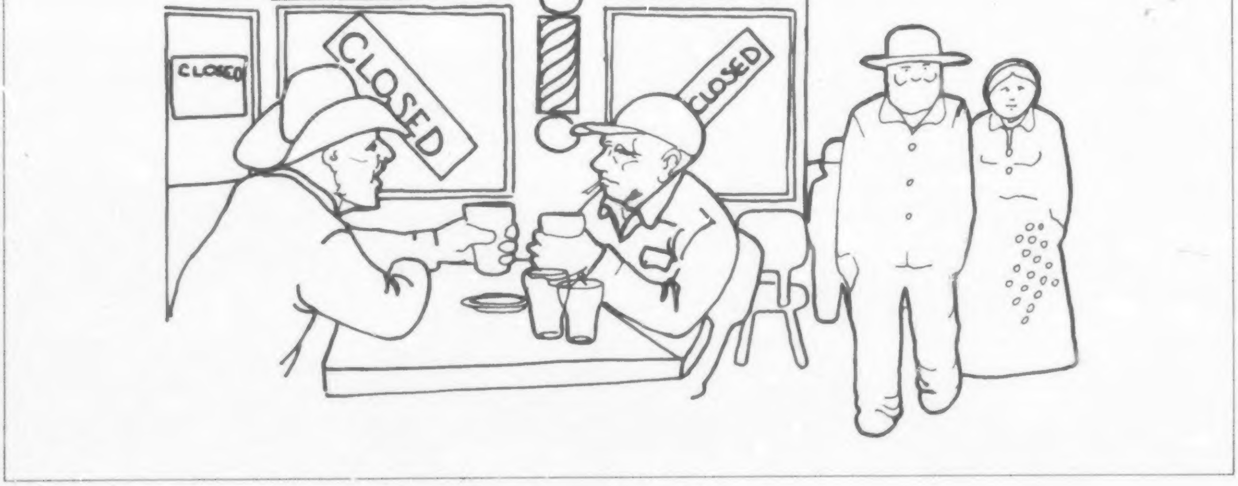
As you read this dialogue, think back upon the theories regarding prejudice that you studied in section three of this unit. At the conclusion of the dialogue you will be required to reflect upon the attitudes expressed by the farmer in terms of those theories.

> It was a warm sunny Saturday as Jake headed into town. Jake, who owned a small farm three miles south of Bigotville, Alberta, went to town every Saturday to pick up supplies and have a few beers with other farmers in the area.
>
> On his way into the tavern, Jake purchased the local newspaper, then sat down with three other farmers. Upon opening the paper, Jake was shocked to read the headline "Hutterite Colony to be Established". The article went on to say that the colony would be established five miles west of town, and that some Hutterites had already moved in.
>
> "Them danged Hutterites," said Jake to his friends. "How did they ever manage to sneak in here without us knowin' about it? I might as well put my farm up for sale right now, cause soon enough they's gonna be puttin' me outta business."
>
> "What makes you say that?" asked Bill, the local barber, as he sipped his beer.
>
> "Don't ya know 'bout Hutterites?" asked Jake. "I got a cousin down Pincher Creek way. They let Hutterites in there and he says it was the biggest mistake they ever made. First of all there

was only about thirty of 'em, so the townsfolk figured that was O.K. But soon enough there was more Hutterites than you could shake a stick at. Just like the rabbits my kids had, I tell you.

But that's only the beginnin'. Pretty soon they started to buy out the farms around 'em. 'Bout 10 good farmers sold out to 'em. Well, you know what that did for town business, don't ya? Them Hutterites don't buy no radios, no T.V.'s, no appliances, no nuthin'. An' Bill, them Hutterites cuts their own hair, so soon enough you gonna be outta business too.

And that's not all. Ya ever seen one a them Hutterites? Wierdest lookin' bunch I ever did see, all the men dressed in black like they was goin' to a funeral, and the women in them there long polka dotty dresses and glasses. Yeh, all them women wearin' glasses. Never did see a Hutterite woman who could see past her husband's back. Yea, come to think of it, the only good thing about Hutterites is they sure know how to treat their women, makin' 'em walk five paces behind the men. Ya, I sure do like that.



Well, anyway, my cousin, he finally sold his farm to 'em and moved to the city. Just couldn't compete with 'em. Said the only guy was happy was the local farm implement dealer. Them Hutterites bought so much stuff from him he could hardly keep up with 'em. And cheap! They bought so many tractors that they paid 'bout half of what my cousin had to pay. Yup, he couldn't compete with 'em so he sold out to 'em. An' that's just what we're gonna hafta do if we let 'em in here.

Who's buyin' the next round anyway?"

Discussion Questions

1. List all of the stereotypes that Jake has about Hutterites.
2. Discuss how *valid* each of the stereotypes you listed in question one are.
3. Re-read that part of Phase 3 of this unit which deals with scapegoating as a result of prejudice. Using the information here, discuss Jake's prejudice towards the Hutterites from the perspective of scapegoating.
4. Re-read that part of Phase 3 of this unit which deals with economic competition resulting in prejudice. Using the information here, discuss Jake's prejudice towards Hutterites from the perspective of economic competition.
5. If *you* were a Hutterite, how would you feel about men like Jake?
6. Describe, in detail, some ways that you feel might be effective in changing Jake's attitude towards Hutterites.
7. If you were living in Jake's community what, if any, do you feel would be your responsibilities regarding this issue?

LEARNING ACTIVITY 3:
Value Issue

In this learning activity, you will address yourself to the following issue:

"Should Hutterites be allowed to buy land and form colonies without any restrictions?"

Your instructor will give you further information regarding how you will approach this activity.

In completing this activity, be sure to include your thinking on the following points:

a) Hutterites do dislodge other farmers when they move into an area.

b) Hutterites do alter the local economy (i.e. They bring more business to farm implement dealers but do not deal with appliance stores, barber shops, etc. Since they dislodge other farmers who do deal with appliance stores, barber shops and the like, this means a decrease in business for merchants in these areas.

c) Hutterites are generally regarded as being superior farmers.

d) Hutterites have very large families (the average family has 10 children), and since colonies split once there are more than 100 members, they are constantly in search of new land.

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PHASE 8:
THE INDIVIDUAL'S RIGHTS PROTECTION ACT

In 1973 the Legislature of Alberta enacted a body of laws known as The Individual's Rights Protection Act. This Act of the Legislature of Alberta is based on the assumption that all persons are equal in dignity and rights without regard to race, religious beliefs, color, sex, age, ancestry or place of origin.

Following, you will find each section of the Act numbered and consolidated into a simplified form.

IT MUST BE NOTED THAT THIS IS NOT AN EXACT COPY OF THE ACT, BUT ONLY A SUMMARY, AND THE ORIGINAL ACT SHOULD BE CONSULTED FOR ALL PURPOSES OF INTERPRETING AND APPLYING THE LAW.

THE INDIVIDUAL'S RIGHTS PROTECTION ACT

(Summarized)

Section 1. Any laws which are contrary to this legislation are overruled.

Section 2. It is unlawful to publish, or display in public any notice, sign, symbol, etc., which would discriminate against any person for reasons of race, religion, color, sex, age, ancestry or place of origin.

— this part of the Act does, however, provide for numerous exceptions such as signs on public washrooms, publications by private clubs and religious organizations for their own members, etc.—

Section 3. It is unlawful to deny to any person accommodations, facilities, or services which are normally available to the public, on the basis of the race, religious beliefs, or color, sex, ancestry or place of origin of that person.

Section 4. One should not deny any person the right to occupy a commercial or dwelling place, such as an apartment, or an office building, which would normally be available to the public, because of race, religious beliefs, color, sex, ancestry, or place of origin.

Section 5. The Act does not permit any employer to hire any person at a rate of pay which is less than what he pays others to perform the same job, on the basis of sex. It is also unlawful to reduce any salary in order to comply with this section of the Act.

Section 6. An employer or his representative should not refuse to hire someone, neither should he impose different work conditions upon someone, or change the condition of employment for any person because of race, religious beliefs, color, sex, marital status, age, ancestry or place of origin.

Section 7: It is a violation of the Act when any employer circulates any application form or publishes any advertisement relative to employment, or makes an oral or written enquiry of an applicant which would disclose his race, religious beliefs, color, sex, age, or ancestry for purposes of employment.

Section 8: Exemption — Sections 6 and 7 do not apply to a "domestic" employed in a private home or a farm employee who lives in the private home of the farmer who employs him.

Section 9: No trade union or organization of employers shall exclude any person or suspend or expel any member because of race, religious beliefs, color, sex, marital status, age, ancestry or place of origin of that person or member.

Section 10: It is unlawful to discriminate against any person in any way because that person made a complaint against a possible offender of this act and because that person helped to apply the Act.

In order to administer the Act, a Commission was appointed, consisting of seven Alberta citizens. These people have a staff working for them who investigate complaints of discrimination, made by the public, and who run educational and research programmes designed to counter discrimination.

The table following shows the possible ways in which a complaint taken to the Alberta Human Rights Commission would be processed.

THE HUMAN RIGHTS COMMISSION

The Commission receives a written complaint from a person who has possibly been discriminated against or the Commission has reasonable grounds for believing that a complaint exists.

↓

The Commission informs the person against whom the complaint was made that the person is to be investigated and that attempts to bring about a settlement will be made. (If at any stage during the investigation the Commission decided that the complaint is without justification, the complaint may be dismissed.)

↓

If the Commission cannot bring about a settlement, the Commission then asks the Minister (Minister of Labour) to appoint a board of inquiry.

↓

The board of inquiry hears evidence on the complaint and then submits a report to the Commission, stating whether it found the complaint justified or not.

↓

If the board of inquiry finds the complaint to be justified, the board of inquiry will recommend a course of action to be taken.

↓

The Commission attempts to effect a settlement based on the recommendation of the board of inquiry.

APPEAL

If the board of inquiry finds the complaints NOT to be justified, the person who submitted the complaint may appeal to the Supreme Court.

If the board of inquiry finds a complaint to be justified, the person against whom the finding was made can appeal to the Supreme Court.

↓

If the Commission cannot effect a settlement, the Attorney General may appoint a judge of the Supreme Court to re-examine the complaint and the board of inquiry report.

↓

The Supreme Court judge may confirm, reverse or vary the board of inquiry recommendations.

↓

The Supreme Court judge may make an order directing the person against whom the finding was made to do any or all of the following:

(a) to cease the contravention complained of;

(b) to refrain in future from committing the same or similar contravention;

(c) to make available to the person discriminated against the rights, opportunities or privileges he was denied contrary to this Act;

(d) to compensate the person discriminated against for all or any part of any wages or income lost or expenses incurred by reason of the discriminatory action;

(e) to take such other action as the judge considers proper to place the person discriminated against in the position he would have been but for the contravention of this Act;

(f) to pay the Crown a penalty of

  (i) not more than $200, in the case of an individual, or

  (ii) not more than $1000, in the case of a corporation, trade union, employers' organization, employment agency or occupational association.

LEARNING ACTIVITY 1:
The Morins Seek Accommodation

Carefully read the following case.

THE MORINS SEEK ACCOMMODATION

Mr. Harold Morin is a Metis by birth and is married to a native Indian girl. They have been married for nine years and have three children, all are of school age. They have been living in Leduc, Alberta, where Harold has been employed as a truck driver. Their accommodation in Leduc consisted of a large trailer unit.

Recently, however, Mr. Morin found a more secure and steady job in Edmonton working for a meat packing company. His wife has also been offered a position of employment at the plant.

The Morins decided that because of their increased income, they would like to rent a house in Edmonton. They were tired of living in a trailer which they had occupied since they were married.

They noticed a three bedroom bungalow advertised in the paper. They phoned the owner, Mr. Smith, who said they could have a look at the place. He agreed to have his son meet them there the next day.

The following day the Morins drove to Edmonton and sought out the advertised bungalow. Mr. Smith's son was there as had been arranged and showed them the premises. It was an old house but the amount of rent was reasonable and the location excellent, being not far from their future place of work.

They immediately phoned Mr. Smith and informed him that they would like to rent the house. He verbally agreed and asked them to come over to his office to sign a lease and complete other formalities related to the transaction.

Their seemingly good fortune turned into disaster, however, when they came face to face with Mr. Smith. As soon as Mr. Smith discovered that the family was of native ancestry, he attempted to back out of his verbal agreement. He stated earlier experiences with Indians. He owned several houses in Edmonton. On several occasions he has rented to Indians and they have always abused and neglected the premises. He decided, at that point, on an unwritten policy whereby he refused to rent any of his houses to Indians.

The Morins then decided to approach the Human Rights Commission and lodge a complaint since they felt victims of discrimination at the hands of Mr. Smith.

Questions to be discussed and answered

1. Point out the prejudice, stereotyping and discrimination which is evident in this case.
2. Do you think that discrimination of this kind may be a factor contributing to the congregation of Indians in low-rent inner city areas?
3. What section of the Act has been violated in this instance?
4. If you were appointed to effect a settlement of this

situation, how would you deal with it?

5. Would a fine be effective in changing Mr. Smith's attitude?

6. Would a fine be effective in changing Mr. Smith's behaviour?

LEARNING ACTIVITY 2:
Women in the Labour Force

Carefully read the following case.

Female employees of a large manufacturing plant approach the Human Rights Commission and lodge a complaint against the owners to the effect that they are being discriminated against on the basis of sex.

Upon examination of this complaint it was discovered that:

a) Women were receiving considerably lower wages than male employees for doing work which was substantially the same.

b) The collective agreement, which was in effect, allowed segregated seniority lists which restricted women's promotional opportunities and made them more susceptible to lay-offs.

c) Overtime rates for men and women were different.

d) Sex-typed job categories existed.

e) Sick leave arrangements for women were different from those for men.

The factory owners also admitted that, in slack periods, women were laid-off first, even though they might have more seniority than men. Men were retained for overtime because they could do maintenance work which women were not skilled or trained to do.

The owners stated that women have a greater incidence of absenteeism than men.

Questions to be discussed and answered

1. Why do women often receive less pay than men? If women could try out for "men's jobs" and receive on-the-job training to upgrade their skills, would this change the situation?

2. How valid is this argument: men should receive more pay than women because they have families to support?

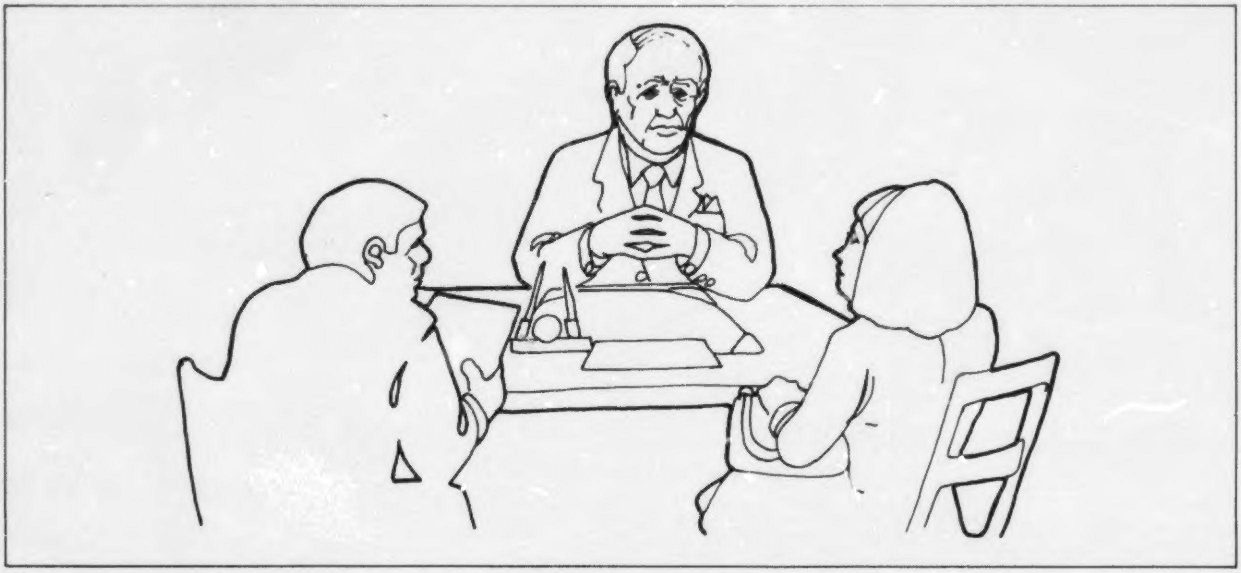
3. Do you think unions have a role to play in resolving these problems? Explain.

4. If all sex-typed jobs were replaced with "neutralized" titles, would this help?

5. If you were appointed by the Human Rights Commission to resolve this problem, what would you advise?

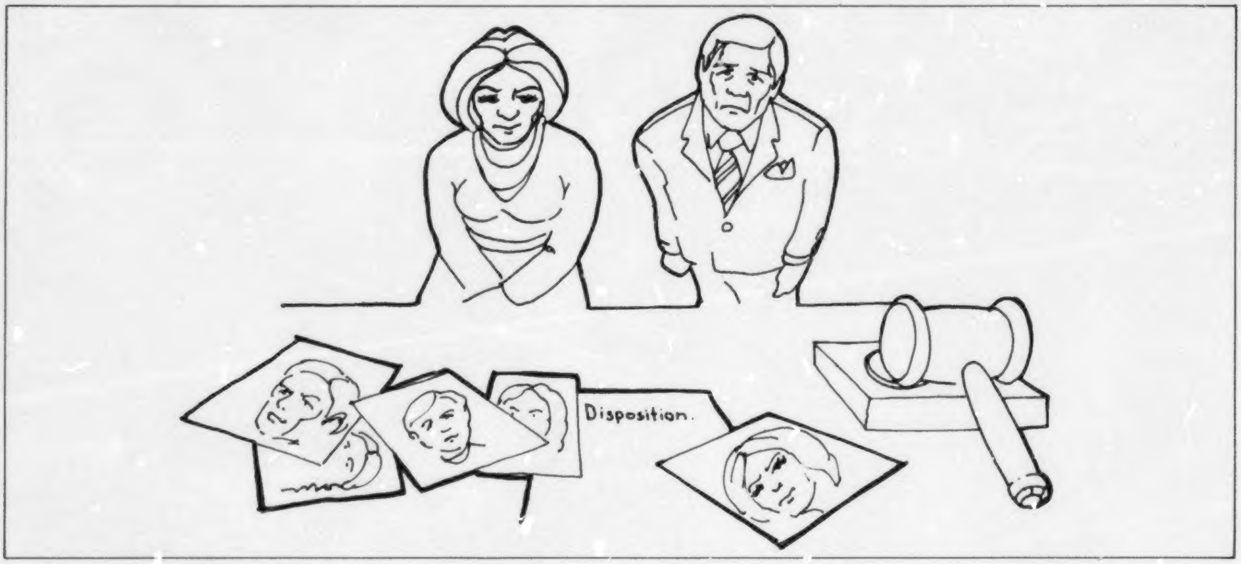
6. Explain how the Act has been violated in this situation.

LEARNING ACTIVITY 3: Three Cases[23]



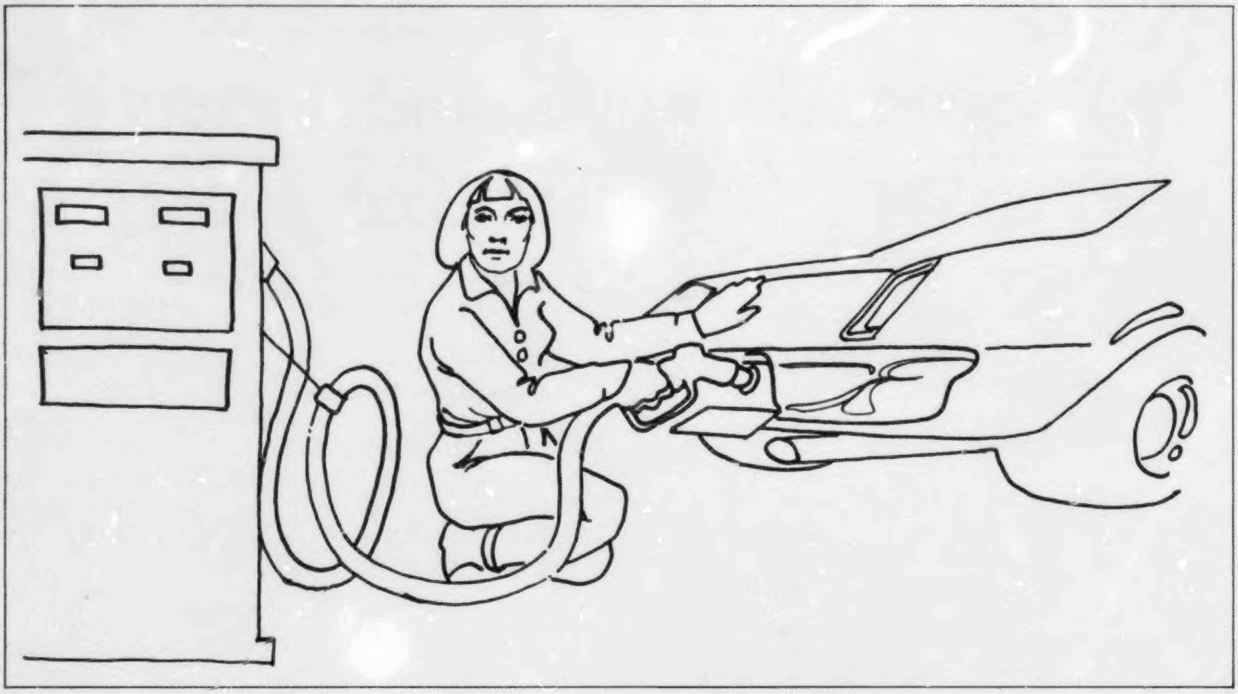
Case No. 1

Susan and Bill wish to obtain a mortgage to buy a house. They have found a house they would like to buy, and when they add up their incomes from their two jobs, they know they can afford it. They go to their bank to discuss obtaining the mortgage, but the bank will count only 1/3 of Susan's salary in deciding whether they have enough income to buy the house they want. The bank manager explains that women often quit working when they have children, so their income is not reliable. He suggests they look for another house at a lower price that will meet the qualifications for a mortgage.



Case No. 2

A woman received a divorce from her husband on grounds of physical and mental cruelty. When she admitted to the judge that she intended to continue as a real estate agent while raising her children, the judge reluctantly awarded custody of the children to the husband. He said, "I wish you would agree to giving up your job, because I would prefer to award custody of the children to you, but I do not believe that working women make good mothers. I know that your husband will continue working, but he has made arrangements with the children's grandparents to care for the children until he remarries and they have a stepmother to look after them. If you want to have custody of the children, you can prove it to me by agreeing to sacrifice some income in your job in order to stay home and give the children a mother's presence in the home. On that basis, I would prefer you to have custody of the children."



Case No. 3

When female employees at a gas station complained that male employees doing exactly the same job were paid fifty cents an hour more than they, the station owner became worried that he might be called to court on a discrimination case. He then fired all the male employees and now hires only female employees at the lower rate of pay. When some employees complained to him, he said, "This is my business. I don't make enough profit to pay higher wages to everyone. If I must pay the same wages to men and women, I'll pay them all the lower wages I've been paying women, and when men refuse the pay cuts, I'll fire them. After all, it is my business, and if I can hire women to do the job at a lower wage than men, then I'll hire all women and no one can charge me with violating any laws about discrimination because any man who'll work for the same lower wages is welcome to do so. I know no man will accept those wages, but at least I am not violating the law and I'm able to make a profit when I pay employees less money."

Questions to be discussed and answered

1. What current stereotypes are being dealt with in the preceding three cases?
2. Are there clear examples of rationalization on the part of some in order to justify obvious discrimination ? State the examples of this.
3. What sections of the Act are being violated in each case?
4. If you were appointed to a Board of Inquiry, how would you deal with each case?

LEARNING ACTIVITY 1:
Mrs. Doe Needs a Maid

To the Student:

Read the following case and answer the questions at the end. Make sure that your opinions are defensible.

MRS. DOE NEEDS A MAID

Ever since her husband died, Mrs. Doe has found life difficult. Because of her elderly age she decided to employ a live-in maid who could also provide her with some companionship. Therefore, she advertised for a maid in the local newspaper. Mrs. Doe doesn't really like members of minority groups, especially Indians, and has often voiced her opposition to recent provincial human rights legislation. Recently Mrs. Doe was heard to remark to one of her neighbours, "It's my property and no one has the right to tell me whom I must allow to sleep in my house."

One night Mrs. Doe was disturbed at dinner by the ring of her doorbell. "Someone to apply for a maid's position," she thought happily. When she opened the door she saw the face of an Indian. "My name is Mrs. Little Bear and I would like to apply for the position as a live-in maid in your house." Mrs. Doe hesitated. "No, I'm afraid I have already given the job to someone else," even though as yet she had not filled the position.

Questions

1. Was it right for Mrs. Doe to reject Mrs. Little Bear?
2. Should the government outlaw racial discrimination in private houses?
3. What types of objections or protests by Mrs. Little Bear or other Indians would be legitimate?
4. What should Mrs. Doe do? Or what would you have done in her situation?
5. Should the government do anything to regulate the hiring practices of Mrs. Doe?
6. If this case went to the board of inquiry, how do you think the board would rule? On what do you base your decision? You must refer to the section of the Act which applies to this case.
7. In your opinion why do you feel the Act makes these exceptions, found in question 6? Do you feel that the Act should apply to all situations regardless of where the employee lives? Explain.

LEARNING ACTIVITY 2:
"Mr. Stanko's Decision"

Read the following case and answer the questions at the end.

MR. STANKO'S DECISION

Mr. Orest Stanko leases a small apartment building containing 24 apartments in a small northern Alberta town located near a large Indian reservation. Mr. Stanko and his wife haved lived in the community for 20 years. They have two teen-aged sons, one of whom is preparing for entrance to the University of Alberta. The Stankos are highly respected members of their community and are very active in community affairs and church work.

Because of the opening of a new resource industry near the town, many Indians have started to move into the

town so that they can get employment and job training. The Stankos viewed this as a positive development. They both respected Indian culture and felt that the presence of Indians in their town would help to bring about better understanding between Indians and whites.

Unfortunately, the Stankos had underestimated the degree of racial intolerance in their own town and Mr. Stanko was presented with a petition signed by ten of his tenants simply stating that if he were to rent apartments to Indians they would all leave at the end of the month.

Mr. Stanko now looked at the investment he had in the apartment block and realized he would have to make a difficult decision. He realized that the withdrawal of ten tenants would mean the ruin of his economic situation. He also realized that he had no prejudicial feelings about his Indian neighbours on the reserve. After discussing the problem with his wife and a few of his close friends, Mr. Stanko decided not to rent any of his vacant apartments to Indians. He concluded that on economic grounds he could not afford to lose his investment, since he was now 50 years old and therefore too old to start over again. He also concluded that he had a financial obligation toward the education of his two sons and that any change in his economic situation would endanger his sons' education.

Mr. Stanko's decision to discriminate against Indians who might want to rent accommodation from him was soon put to the test when Mr. John Lightening and his family asked if they could rent an apartment. Mr. Lightening was filled with high hopes for he had just been admitted into a job training program with the new resource industry and felt confident he could achieve eventual success as a skilled worker. He firmly believed that he could make a positive contribution to the town and successfully adjust to living in a white man's world. Mr. Stanko listened politely to Mr. Lightening's inquiry and answered by shuffling his feet nervously and with a very soft voice replied that there were no vacancies and that he didn't see any opening up in the future. Mr. Lightening thanked Mr. Stanko and left the building.

That afternoon Mr. Stanko rented two apartments to two white construction workers who with their families had just come into town.

To the Student:

We all have human rights but what happens when rights come into conflict with each other? Mr. Stanko has a right to make a living; however, this living is threatened if he rents apartments to Indians. Mr. Lightening has the right to accommodation for himself and his family without being subjected to discriminatory factors. The following comparison will perhaps help you to see the problem:

1. **Mr. Lightening's "Possible" Rights:**

a) As a human being, Mr. Lightening is entitled to equal opportunity in finding accommodation.

b) As a human being, Mr. Lightening is entitled to the same equal and inalienable rights that all other humans have.

c) It is essential to develop friendly relations between people.

d) Everyone has the right to life, liberty and security of person.

e) No one should be subjected to inhuman or degrading treatment.

f) Everyone has the right to recognition everywhere as a person before the law.

g) All are equal before the law and are entitled to equal protection of the law.

h) Everyone has the right to an effective remedy for acts violating the law.

i) Everyone has the right to freedom of movement and residence within the borders of each province.

j) Everyone has the right to work, to free choice of employment.

k) Everyone has the right to a standard of living for the health and well-being of himself and his family, including food, clothing, housing, etc.

l) Everyone has the right to an education.

m) Everyone has the right freely to participate in the cultural life of the community.

2. **Mr. Stanko's "Possible" Rights:**

a) As a human being Mr. Stanko has the right to property.

b) As a human being Mr. Stanko has the same equal and inalienable rights that other humans have.

c) Everyone has the right to life, liberty and the security of person.

d) Everyone has the right to work and to free choice of employment.

e) Everyone has the right to a standard of living for the health and well-being of himself and his family, including food, clothing, housing, etc.

f) Everyone has the right freely to participate in the cultural life of the community.

g) As a human being, Mr. Stanko has the right to feel secure in his ability to retain the fruits of his labour.

h) A man without property rights or without the right to the product of his own labour, is not a free man.

i) No person may, without due process of law, be deprived of "life, liberty or property".

j) The right to the product of one's own labour should be immune from governmental interference.

k) Everyone has the right to a standard of living.

l) No one is entitled to special privileges at the expense of others.

m) The moral purpose of government is to protect man's rights to his own property.

n) Everyone has the right to own property alone as well as in association with others.

To the Student:

Having read the lists of "possible rights" for Mr. Lightening and Mr. Stanko, read the two essays that follow:

Essay Number 1: Mr. Stanko's Decision: Yes for Mr. Lightening

The case of Mr. Stanko and Mr. Lightening, which you have just read, is indeed an interesting one. It is unusual in that Mr. Stanko has been put in a situation where people are trying to force him to discriminate, even though he himself is not prejudiced.

Yet, even though we may feel sympathy for Mr. Stanko because of the unusual position his tenants have put him in, we *must*, however, side with Mr. Lightening. Why must we do so? There are several arguments which can be presented to show beyond a shadow of a doubt that if we are truly moral and just persons, we must decide in favour of Mr. Lightening. These arguments are described below.

In 1948, the United Nations developed the Universal Declaration of Human Rights. Several sections in it apply to this case:

Article 3 states that: "Everyone has the right to life, liberty and security of person." Surely Mr. Lightening is entitled to these.

Article 23 states that: "Everyone has the right to work, to free choice of employment . . ." Mr. Lightening is attempting to improve his job skills and employment in order to better his situation and that of his family. Is it just, then, that we allow a few prejudiced tenants to stand in the way of this man's attempts to gain a better life for himself and his family? The obvious answer is 'No'.

Article 25 states that: "Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care . . ." Mr. Lightening is merely attempting to gain these things for himself and his family, and should not be denied these rights because of the prejudices of Mr. Stanko's tenants.

The Canadian Bill of Rights also addresses itself to this issue. Part One of our Bill of Rights states that it is: ". . . the right of the individual to life, liberty, security of person and enjoyment of property . . ."

The real question here is *not* where do our sympathies lie. Obviously, both Mr. Lightening and Mr. Stanko are entitled to these. The real issue here is do we allow prejudice to stand in the way of a person's attempt to better himself and his family's situation? Do we allow the prejudices of Mr. Stanko's tenants to deprive Mr. Lightening of those rights which are unquestionably his according to such documents as the United Nation's Universal Declaration of Human Rights and the Canadian Bill of Rights?

Even though we may feel very sympathetic towards Mr. Stanko, should he let himself become the instrument through which his prejudiced tenants act out their discrimination? Should Mr. Lightening be denied those rights previously mentioned, which are the rights of *all* men, simply because he is an Indian?

The answer is a definite 'No'.

Therefore, on the ground of justice, morality, and equality for all, it should be your decision that Mr. Lightening be allowed to rent the apartment.

Essay Number 2: Mr. Stanko's Decision: Yes for Mr. Stanko

The case "Mr. Stanko's Decision" is a very interesting and unusual one. It is unique in that Mr. Stanko has been put in a situation where he is being forced to discriminate against Indians, even though he himself is not prejudiced.

The question to which we must address ourselves in this issue is simply this: "In this case, who has the greater right, Mr. Stanko or Mr. Lightening?"

A certain degree of sympathy must be given to Mr. Lightening. He is attempting to better himself and his family's situation through education and new job opportunities. These are indeed noble and commendable goals.

However, should Mr. Lightening, in his attempt to better himself, be allowed to infringe upon Mr. Stanko's rights?

In order to answer this question, let us first attempt to establish just what Mr. Stanko's rights are.

The same rights that are given to Mr. Lightening in essay number one also apply to Mr. Stanko.

Article 23 of the United Nations Declaration of Human Rights states that: "Everyone has the right to work, to free choice of employment . . ." Mr. Stanko has these rights. He has chosen to work as an apartment owner, and Mr. Lightening should *not* be allowed to infringe upon these rights of Mr. Stanko's.

Article 25 states that: "Everyone has the right to a standard of living adequate for the health and well-being of himself and his family . . ." Mr. Lightening, by attempting to occupy the apartment, is denying these rights to Mr. Stanko.

Perhaps our own Canadian Bill of Rights states the issue most clearly when it says that it is ". . . the right of the individual to life, liberty, security of person and enjoyment of property . . ." The key phrase here is ENJOYMENT OF PROPERTY. Since the property belongs to Stanko, and he is using this property as a means of attaining security, well-being, livelihood, food, clothing, shelter and education for himself and his family, then obviously Mr. Lightening should not be allowed to infringe upon these rights of Mr. Stanko's.

What might possibly happen if Mr. Stanko were to let Mr. Lightening in? If the tenants did move out, Mr. Stanko would lose his means of livelihood of supporting and caring for his family. Yet these we have stated as being basic human rights. Then, due to the lack of tenants, Mr. Stanko would have to declare bankruptcy and close down the apartment building, which would once again put Mr. Lightening back to where he began: looking for an apartment. Why go through the process of denying Mr. Stanko his basic human rights, especially when in the end Mr. Lightening is no further ahead?

In light of the above arguments, there can only be one conclusion to this dilemma. Mr. Lightening should NOT be allowed to infringe upon Mr. Stanko's basic human rights, and therefore it should be your conclusion that Mr. Lightening should not be allowed to rent the apartment.

To the Student:

Having read the case study of "Mr. Stanko's Decision" and read the two arguments that followed it (one in favor of Mr. Lightening and one in favor of Mr. Stanko), answer the following questions:

1. In essay form (2-4 pages), discuss how YOU would decide if you were asked to make a decision about whether or not Mr. Stanko should give Mr. Lightening an apartment.

   In your essay, be sure to include the following:

   a) an introductory statement describing how you feel as to whether or not Mr. Lightening should be given an apartment,
   b) a series of reasons as to *why* you have decided in favor of Mr. Stanko or Mr. Lightening,
   c) a series of arguments which explain why you do not believe the arguments presented in the essays which disagree with your thoughts on this issue. (For example, if you decide that Mr. Stanko should *not* give Mr. Lightening an apartment, then you must examine the essay which takes the view that Mr. Stanko *should* give Mr. Lightening an apartment. You must then state the reasons that you have for not agreeing with the arguments presented in the essay.)

2. What, if any, are the obligations of society in this case? In answering this question, discuss whether or not you feel society, in the form of laws, should become involved in a situation such as this.

3. a) If Mr. Lightening were refused an apartment and brought the issue to a Board of Inquiry, how do you think they would rule in this case? (You may have to refer back to section six of this unit which deals with the Individual Rights Protection Act in order to answer this question.)
   b) Do you agree or disagree with the Board of Inquiry's likely ruling? Why or why not?

4. a) Is the spending of money a valid argument against equality and human rights? Give reasons for your answer.
   b) "Human rights at any cost!" Do you agree or disagree with this statement? Give reasons for your answer.

PHASE 10:
SOCIAL ACTION

In this phase we demonstrate some ways in which you can apply the knowledge gained in the course of study of this curriculum unit, in a practical manner. Only a few suggestions are given below. If you wish to spend some time on social action with reference to this unit, then your teacher can give you more suggestions.

Social Action Topics

1. *A Newsletter* — Your class might like to construct a newsletter to be published frequently. It could examine, or comment on any of the following:
   a) examples of prejudiced attitudes exposed or commented on in the media
   b) examples of prejudicial attitudes encountered by the students in their day-to-day lives
   c) report on the findings of a recent Board of Inquiry hearing
   d) make comments about the nature of the legislation in this province and how it might be implemented
   e) make suggestions regarding means by which prejudice can be made socially unacceptable, either in the school or in the home or on the street.

2. *An Examination of the Media* — In this activity, students might consider taking positive action against the media, for statements or policy which are either prejudiced or stereotyped. For example, if you feel the local television or radio station has far too many men as commentators, an action you might pursue would be to write to the station and have them state their policy regarding your inquiries.

   For example, how many women d-j's are heard on radio or television? Do stations have a policy in this regard?

   How many articles in the local newspaper, on the electronic media, deal with women or women newsmakers? How does the local media view women in their advertising?

3. *Social Groups* — Students might examine the structure and make-up of the various social groups they have contact with. Are these groups prejudiced in their composition, the executive structure, the interest areas in the group? Some groups which might be handled are: the school Students' Council, the lay church groups or a youth group. Even if these groups have legitimate reasons for being structured in the way they are, the exercise might have a corresponding effect of making students aware of the kinds of organized groups around them not otherwise known.

4. You could write a research paper dealing with such issues as:
   a) the origin of human rights legislation
   b) the Canadian Bill of Rights (1960)
   c) the Universal Declaration of Human Rights (1948)
   d) the basic philosophy of human rights legislation.

5. If your school has a drama group, it could be approached with the possibility of putting on a skit or a play which deals with some of the ideas presented in this unit. Some excellent plays which deal with such topics as feminism and racism are available from The Playwrights Co-operative in Toronto at a cost of one or two dollars each. The address is: Playwrights Co-operative, 344 Dupont Street, Toronto, Ontario, M5R 1V9.

PHASE 11:
CONCLUSION -- POST-OPINION SURVEY

At this point, your teacher will give you the same opinion survey that you were given in Section 1 of this unit. Hopefully, your response will reflect what you have gained as a result of taking this unit, and the difference in your two set of scores may well surprise you. At this time — as a conclusion to this unit you will be able to have an in-depth discussion on each of the topics in the survey.

NOTES

PHASE 2

1. Heilbronner, Robert L., "Don't Let Stereotypes Warp Your Judgement," from *Think*, June 1961, and distributed with permission by the Anti Defamation League of the B'Nai Brith, New York. *Think* is no longer in existence.
2. Heilbronner, Robert L., Ibid.
3. Experiment taken from Aronson, E., *The Social Animal*, Second ed., W. H. Freeman & Co., San Francisco, 1972, p. 172. Copyright (c) 1976.
4. Department of The Secretary of State, *Prejudice and Discrimination*, Ottawa, p. 12.
5. Aronson, E., *The Social Animal*, Op. Cit., p. 178.
6. Reid, S., "Did Sleeping Beauty Really Need Prince Charming" in *Canada and The World*, Ed., Taylor, R., Vol. 40, #4, MacLean Hunter, December 1974, reprinted with permission.

PHASE 3

7. Reprinted by special permission from Allport, *The Nature of Prejudice*, 1954, Addison-Wesley, Reading, Mass.

PHASE 4

8. From *Under The Ribs of Death* by John Marlyn, pp 134-137, reprinted by permission of The Canadian Publishers, M McClelland and Stewart Ltd., Toronto.
9. From *Nigger: An Autobiography* by Dick Gregory with Robert Lipsyte. Copyright (c) 1964 by Dick Gregory Enterprises, Inc. Reprinted by permission of the publishers, E. P. Dutton & Co., Inc.
10. Campbell, M., *Halfbreed*, McClelland and Stewart, Toronto, 1973, p. 136. By permission of the Canadian Publishers, McClelland and Stewart Ltd., Toronto.
11. Tonge, P. "Brown Eyes, Blue Eyes," *Christian Science Monitor*, September 15, 1971, in Skeoch, A. and Smith, T., *Canadians and Their Society*, McClelland and Stewart Ltd., 1973, pp. 21-24. Reprinted by permission from the Christian Science Monitor (c) 1971. The Christian Science Publishing Soc. All rights reserved.

PHASE 5

12. This is similar to an experiment conducted by the Canadian Civil Liberties Association where the names were Mr. Greenberg and Mr. Lockwood. The results were similar but 36% offered accommodation to Mr. Greenberg, compared with 20% to Mr. Little Bear.
13. Horwood, H., "The People Who Were Murdered For Fun," *MacLeans Magazine*. Reprinted with permission.
14. Taken from *The Indian Assimilation, Integration or Separation* eds., R. P. Bowles, J. Hanley, B. Hodgins, G. Rawlyk, Prentice Hall of Canada, 1969, pp. 90-95.

15. *Saskatchewan Indian*, February, 1972.

16. Thanks to the Manitoba Human Rights Commission for this case material, and the accompanying questions, which have been adapted slightly to fit the Alberta situation.

17. This is an extract from a booklet prepared by a teacher, Hugh Ross, as part of the Hobbema Curriculum Project, entitled, "Encounter in Prejudice, Indian Thoughts on Social Issues."

PHASE 6

18. MacLeans Magazine, February 7, 1977.

19. "Hints to Settlers: Don'ts for Englishmen," Immigration Pamphlet, Alta. Provincial Archives, Anon., in Palmer, H., *Immigration and The Rise of Multiculturalism*, Copp, Clark, 1975, pp. 120-121.

20. This article is based on the following books and articles: John Hostetler, *The Hutterites in North America*, New York, Holt Rinehart and Winston, 1967. *Report on Communal Property*, 1972, Alberta Select Committee of the Assembly, (Communal Property). *An Interim Report to the Minister of Municipal Affairs*, October 1973, Alberta Special Advisory Committee on Communal Property and Land Use. *A Report to the Minister of Municipal Affairs*, 1974, Alberta Special Advisory Committee on communal property and Land Use.

21. Bennett, J. W., "The Hutterites", in *Northern Plainsmen: Adaptive Strategy and Agrarian Life*, reprinted by permission of the publishers AHM Publishing Corporation, Arlington Heights, Ill.

22. Tierney, B., "Hutterites Uneasy: Alberta May Provoke Exodus," *The Globe and Mall*, Toronto, 1969.

23. These cases are from the B.C. Civil Liberties Series: *Teacher's Guide for a Women's Place; Teacher's Guide for No Place for a Woman; Teacher's Guide for its Cultural*, by John W. Kehoe, University of British Columbia.